

44050 a. 41.

**INSTRV-
CTIONS AND AD-
VERTISEMENTS,**

**HOWV TO MEDITATE V-
pon the Misteries of the Rosarie of the
most holy Virgin MARY.**

*Written in Italian by the Reverend Fa-
ther Gaspar Loarte D. of Divinitie of the
Societie of IESVS. And newvly
translated into English.*

**VVher vnto is Annexed briefe, Medita-
tions for the seven Euenings, and
Mornings, of the weeke.**



**AT ROVEN,
By CARDIN HAMILTON,**

1613.



THE AVTHOR

to the deuout Reader.

ALBEIT THE
Profite and importan-
ce of holyc prayer, and
meditation of heauen-
ly thinges, hath not bene so wel
vnderstoode heretofore, yet is it
nowe through Gods good grace
so much the better knowen, as it
is more vsed. And amongst other
thinges which they are wont and
may meditate that geue them-
selues to this holyc exercise, the
deuotion of the holy Rosarie is
one that is very comendable, ve-
ry easie, and almost exercised of
eche one; wherein the most highe

A 1 and



4 *The Epistle*
 and diuine misteries are contei-
 ned: especially being instituted
 by the glorious Patriarch S. Do-
 minike, who receaued it by re-
 uelation of our Lady, as his Reli-
 gion doth wittnes and obserue.
 And hauing in like manner bine
 confirmed by many Popes, and
 enriched with many graces, pre-
 rogatiues, and indulgences; na-
 mely by Pius Quintus of holy
 memorie, as appereth by the au-
 thentical priuiledges which the
 Fathers of the saide Religion ha-
 ue in Rome, Bononia, Naples,
 and other places. Howbeit, be-
 cause al knowe not how to me-
 ditate vpon these Misteries (as it
 behoueth) and by this lacke they
 loose a great part of the fruit
 which might wel be gathered
 thereby, for their helpe this pre-
 sent Treatise hath bene compo-
 sed; wherein is shewed, in what-
 manner they ought to meditate
 with

5

To threader.

with greatest profite and conso-
 lation of their soules. And that
 thou, wel beloued Reader, maiest
 the better vnderstande, howe
 fruitful this holy deuotion is to
 euery sort of people, and howe
 it behoueth thee to exercise thy
 selfe therin, thou maiest reade
 the Chapter following wherein
 this matter is so amply intreated
 of, as I hope thou wilt not grudge
 to read the rest of the booke
 meaning to embrace this so holy
 an exercise, which thou maiest
 assuredly belecue, shal be more
 profitable and pleasaunt,
 then painful and yrk-
 some to thee.



A 3



*Maria mater gratia,
Mater misericordia:
Tu nos ab hoste protegē,
Et hora mortis suscipe.*



THE AVTHOVR

*Preface touching the great profite and
vilitie that may be gathered by medi-
tating vpo the life of our Saniour Iesus
Christe; and in vvhhat maner we ought
to meditate the misteries of the Rosarie
(which are intreated of in this Trea-
tise) and containe in them the
principal part of this most
holye life.*

LIKE AS THE Sonne
of God vouchsafed to
come downe from
heauen to earth, and
to make himselfe man for
the wel-fare and life of man,
according to that the selfe *a Ioh.*
same word incarnate *a saith; 10.6.*
A 4 I am *Gal. 4. 4.*

I am come that men may haue life, and that they may haue it plentifully: euen so, for the conuersation of this life of grace, and spiritual consolation of man, one of the thinges that maie most cheeflie helpe him herein, is the often meditating of the life of the saide worde incarnate Iesus Christe our Sauiour, and the imitation of his most meruailous examples; sith, the celestial Father hauing geuen him to the world for a light, for a guide, and for a Schoolemaster and teacher of men; and the Sonne him-selfe assuring vs, that al, whatsoeuer he did, was done to geue vs an example, that we should do the same; what should such doo, as could not enioy his visible presence here in earth? how should they be illuminated, guided, and instructed of him, if they had not this remedie of the meditatiō of his moste holye life?

a Luc. 2. e.

Ioh. 1. a.

3. c. 8. b.

12. f.

Act. 13.

8. b. 1.

Ioh. 1. a.

2. b.

Ioh. 13. b.

1. Petr.

2. d.

by

by means wherof, he euen at this day illuminateth, guideth, and teacheth vs, as though he were present, with that he before did (wandering corporally in this world) speake, worke, endure, and teache.

It Behoueth therfore, that this meditation serue vs as a mirror, wherein, by often looking & taking view, we may with the eies of our soule see that, which with the eyes of our bodie we neither could nor can see; and according to it direct and frame our life, sith, al Iesus Christe his actions were done for our institutiō and instruction; yea, as S. Iohn the Apostle b saith: *Whoso saith that he dwelleth in Iesus Christe, that is to say, that he is a member and seruant of Iesus Christ, ought to walke as he hath walked.* As if he had saide: Who-soeuer saith, that he is a member of Iesus Christ, must

a Rom.

15. n.

1. Pet. 2. d

d. 1. Iohn.

2. a.

A s be

- a *Mat. 11* belowlye *a* and meeke, as Iesus
d. Christ was; must contemne al
 delights, honours, and woor-
 shipp of this worlde, as he did,
 seeking in al things the only glo-
b. Ioh. 7. a rie of god, *b* & not regarding in
8. g. any thing his owne peculier esti-
c Math. mation; he must loue frindes and
5. g. *d Luc. 6.* *c* foes, doo iniurie to none, and if
d. any be done to him, *d* bear it pa-
1. Pet. 2. d tiently; desire rather to serue
e Mat. others, them to bee serued him
10. d. self. To be short, he must so loue
 his neighbour, *f* as if need requi-
f Mat. 10 re at anytime, he be ready to lose
 his life for his welfare and salua-
 tion.

Howe is it then possible for a
 true Christian to doo these and
 so manie more things as be ne-
 cessarie to be done, to imitate Ie-
 sus Christ a-right, but if he kno-
 we that Iesus Christ him-selfe
 did first practise and doo them
 moste exactly? and howe shal he
 know them, but by often medita-

ting his life, & the liuely &
 perfect examples, which of such
 like workes he left vs? and howe
 may a man learne the lessons of
 charitie, patience, pouertie, obe-
 diēce, and of al other vertues, but
 if he knowe the life of the Lorde
 of al vertues? and therfore, as *a Ber sub*
 saith glorious S. Bernard: *a In* *finē serm.*
 vaine trauaileth he to attain ver- *22. in*
 tues, that hopeth by anye other *Can.*
 meanes then by the Lord of al *b b Ps. 23. b*
 vertues to attain the; whose doc- *79. 83. 88*
 trine is a nurserie of prudence;
 his mercie a worke of Iustice; his
 life a mirrour of temperance; his
 death a liuely paterne of prowes.
 Thou seeest, Reader, by this ho-
 ly Doctour his wordes, confir-
 med by the testimonie of so ma-
 nie other famous men, howe
 necessary the continual medi-
 tation of Christes most holie
 life is, to the obteyning of
 such vertues as be needful for

those that couet to participate of the true and euerlasting life,

Moreouer, besids this so great a profite, which proceedeth necessarily out of this moste laudable exercise, weigh wel, good Christian Reader, what other fruites, graces, and store of spiritual treasure doo associate this holy meditation. Tel me, I pray thee, what thing more sweeter, and of greater cōsolatiō may any man desire, that hath not wholly lost his taste, then to meditate, discourse, and think vpon the wordes, workes, examples, and life of our Sauour Iesus Christ? Of whom we finde ^a written, *That his conuersation was without all Iournes, and his companie had no encombrance, but ioy and consolation.* What time maye we thinke better spent, then that which is employed in such profitable meditation? what exercise can there be

be more meritorious or acceptable to Christe then this wherein the soule is busied, in performing Mary Magdalen that most woorthy penitent her function & office, who ^a chused the best part, ^{a. Luc. 10. g.} in sitting her downe at our Lordes seete, and listning to his wordes. The like did our Souerain Lady the blessed virgin Mary, ^b marking wel, and reuoluing the same wordes in her heart: What ^{b. Luc. 1. g.} thing may ther be more valable to gaine mercy, grace, and the familiaritie of Iesus Christe? what more soueraine remedie to come by litle and litle to the cōtēplation of his infinite maiestie, then is attentiuē and serious meditation? Seing the same our Lorde assureth vs him-selſe thereof, ^{c. Job. 10} e saying: *If anye enter in by me he shal be saued, and b. shal finde most swete feedings.* In fine, what thing may ther be more

^{a. Sap. 8. d.}

more easie or more pleasant for al sortes of people, then is this holy meditation? sith in meditating the life of Christe, we must needes meditate withal the life of his blessed mother, as also cal the Apostles and other holye Saintes to minde, that liued and conuersed with him: yea, al the blessed Angels too, who greatly delight in this kinde of exercise, and therefore, no doubt but fauour greatly al those that vse it. In such wise, as if thou wert not to receaue any other guerdon, nor to reap any other commoditie by this so holy an exercise, yet ought this onely thing to allure, yea, constraîne thee, to frequent and practise it; to wit, the pleasure and sweetnes which thy soule shal feelee, in contemplating so holy a life, in remembering his so absolute and wonderful workes, in beholding with
the

the eyes of thy soule so beautiful a and amiable a Lord aboue al the sonnes of men.

*a Ps. 4. 4.
a Sap. 13.
a Bern.
initio Ser.*

What thing can be more sweete then to consider his most holy behauiours? howe humble he was in his conuersation; howe affable in his wordes; howe milde in his answeres; howe feruent in his preaching; howe seuer in reprehending vice; howe zealous in procuring diuine honour; howe patient in putting vp iniuries; how diligent in seeking the sauegard of soules; howe ful of compassion, in bewailing others greifs; howe curteous in receauing sinners; howe merciful in pardoning offenders; howe liberal, in graunting that which was required him; howe mightie in his miracles; howe modest in his going; howe temperate in his eating, howe great a louer of pouertie, how prone to paines;

nes; how frequent in watching and praying; how gracious and amiable towards al men: he despised none, although a sinner; he shunned none, were he sick or a lepre; he flattered not the riche, nor draue the needie out of his companie: he fledd al worlly honours, and was not careful for temporal treasure; he was common to al; and to a win al, conuerſed with al Briefly, he was so delectable, so sweete, and so amiable, as it is not possible to finde, with, nor imagine, a more gracious, exact, and perfect life then, his was. What is he therefore that wil-be so senselesse, and of so corrupt a taste, as wil not be delighted therwith, and feelee a singuler sweetnes in meditating vpon this so holie a life;

Neuerthelesse, thinke not, that inſaying, that the meditation of Christ his life is of so great

*a. Sic
Paul 1.
Cor. 2. d.*

great importance, I meane to exclude his passion and death, neither yet his Resurrection and Ascension; sith vnder this worde of life, al these misteries are comprehended; and out of them al oughtest thou to gather, as it were, a pretie poſie, to beare alwaies about thee in thy boſome, like to that of mirrhe; which the Spouſe *a* ſaid in the Cantikes, she caried continually in hers. Good *b. Ber. in it* S. Bernard ſaide, howe he had *Ser. 43. m* gathered ſuch a one; out of al the *Cant. &* diſtreſſes and annoyances our *be. 12. de* Lorde had in his infancie; the paines he abidd in preaching, the *dilect 2. de* toiles he endured in his voiajes, *in tract.* the temptations he ouercame in *deuse be.* fasting, the teares he ſhedd in *vin.* praying; to be brieſe, out of al the iniuries, outrages, ſcornes, ſpit-tinges, blows, nailes, with al the other tormentes; and amongst so manye branches of

*a Can. 1. d
b. Ber. in it
Ser. 43. m
Cant. &
be. 12. de
dilect 2. de
in tract.
deuse be.
vin.*

of this most sweet-smelling mirrhe, he saith, how he left not that out of the soure drinke which was geuen him on the Roode, nor yet that wherwith he was anointed in the sepulchre. By which wordes this holy Saint declareth howe in meditating our Sauours life, al these thinges are to be considered.

Howbeit, forasmuch as it is not long ago, that being commanded by my superiors, I made a smal Treatise that was published abroad, touching the matter of the Passiō, wherein were certaine instructions and aduertisementes giuen, both of the principal pointes therof, and in what maner they were to be meditated; mine intēt was in this Treatise) being in like maner commanded me) to haue principally intreated of such other mysteries of this most holy life, as had
not

not bine spoken of in the other Treatise. Notwithstanding, whē I afterwarde had perceaued, how to write al that might be gathered out of the holy Gospels touching the life, preaching, and miracles of our Lord, would be a very long thing, and require a iust volume, I determined with my selfe to write onely vpon the mysteries of the Rosarie of the moste blessed virgin Mary; sithens, besides that it is so godly, renowned, and approued, a deuotion as is abouesaid in the Prologue? therein, in my fancie, are the chief points of the life of Christ contained, frō the time of his incarnation, vntil the sending downe of the holy Ghost; in-somuch as, who-soeuer he be that shal meditate these wel, may assure him-selfe to haue meditated the greater and more principal part of his most sacred life.

This

This is the thing therefore, my derelye beloued brother, which I here present vnto thee; to wit, the meditations of the misteries of the aforesaide Rosarie; whereof eche one, (as was done in the other meditations of the Passion) is distinguished into three pointes, as wel for the perfection and deuotion of this number, as also, that eche one may meditate them more amply, and with lesse confusion.

But because the pointes which I noted in the other meditations of the sacred Passion were nothing amplified and dilated, but onely a bare text set downe of the matte as that were to be meditated vpon (the which was done; supposing that eche one would them selues, according to their deuotion haue dilated and amplified the same) vnderstanding since, that if some doo make
this

Aug. ca.
16. lib. 2
de doct.
Chris. to.
3. & le. 2.
q. enan.
cap. 6. to.
4 & in
psal. 6.
rom. 8.

this discourse and dilatation, yet, al for lack of capacitie doe it not; for this cause haue I done mine indeuour in this booke, to content both thone and thother; acknowledging my selfe, as S. Paule^a saith, to be indebted both to the learned and the ignorant.^{a Rom. 1. b.} For the learned therefore, I haue thought good, after a text wise, first to set downe that which they maye meditate vpon in euerye misterie, leauing eche one to pause therein, and to dilate the same, according to their capacitie and deuotion: nowe for the ignorant, that knowe not howe to doo this, without some further helpe, I haue shewed them the manner, how to interteine themselves, and to discouse vpon eche point, which soeuer they may thinke good to meditate vpon; out of which manner of amplification they may gather these

these commodities following.

1. First, they shal better vnderstand the historye of that poit, whereon they purpose to meditate.

2. They maye conceaue the document or example, which sometimes is intermedled for their instruction.

3. They maye learne howe sometimes to aske our Sauour suche thinges, as the point whereon they meditate, may most fitly minister occasion of; other-time to yeeld thanks for such graces and mercies as they maye be put in minde to haue beeng done vnto them, and to this purpose may they apply the vocal praier set downe at the end of euery misterye.

4. They maye with the reading of these amplifications, helpe the-selues to auoide the distractions and wandring of minde, which often times, happeneth
in

in time of meditation.

5. The Apostrophes and familiar speeches which I haue now and the intermedled in this methode and maner of dilatation, may serue to excite and kindle deuotion, being weake or wating as happeneth many times to be.

6. After they haue read more then once the foresaid maner of amplifications vpon eche point, they shal perceauie them-selues so sufficiently instructed, as that of them-selues they may eyther altogether, or in part, be able to amplifie such articles as they are minded to meditate vpon; and when they found nothing suggested of their owne brayne and peculiet deuotion, yet maye the readinge of these points that are here propounded the, with their amplifications wel and leisurly considered, serue for a sufficient meditation, whiles nothing

thing els were graunted them. And of these, and such like frutes which the simple sort may suck and gather out of the fore-saide amplifications, the learned may in like wise helpe them selues ther-withal at some times, when best shal like them; so that, as wel to th'one as th'other they shal not be vnprofitable.

Moreouer, this maner of distinguishing and entertaining a mans selfe vpon euerie article, may serue for al sortes of people; for who so mindeth to discourse vpon al the three pointes of the misterie, whereon he meditateth wel may he so doe; and who fancieth not to pause in eche point so long time, may make chouse of that point that shal best like him; seruing his turne, if he thinke good, with the meditating of one onely point, and the amplification therof,

if

if he list; which he may right easily finde out, seing euerye point is so plainly distinguished a-part, as one hangeth not of an-other, but ech one is absolute in his owne conclusion. I thinke it good besides, to aduertise thee in this place, that the instructions which I haue giuen thee in the 6. 8. and 11. Chapters of, *The exercise of a Christian life*; as also those aduises that I set thee downe in the *Treatise I wrote of the meditation of the Passion*, at the ende of the instruction, may greatly helpe thee to the better meditating of these misteries; al the which documentes I here omitt for breuitie sake, referring thee onely to the foresaide places in the bookes aboue especified.

Finally, I thinke it meete to aduertise thee, that for somuch as in the institution of the *Rosarie* it is ordained that tenn *Aue Maries*

B

and

and one *Pater noster* be recited vpon euery misterie, these maye be saide in three sundrye maners. The first is, to recite them before thou enter into thy meditation. The second is, to say them in the very time of meditation. The third is, to saye them after a man hath finished his meditation. And this last way is, in mine opinion, the best, fith the soule doth commonly after meditation finde it self more supple, and better disposed to praye with attention and deuotion. Yet meane I not hereby to make a lawe, but that eche one may say the, at such time as best shal like them.

These particularities haue I thought good to touche, minding thereby to helpe nouices, and such as are smallye acquainted with this exercise, a labor that I haue willingly laide my hands to, as wel, for that it was appointed me by those that haue authoritie to commaund

maund me, as also, in regarde of the hope I haue conceued that it shal benefite the brethren of our companie, for whose profite and commoditie, this worke was principallye composed: whom I exhort and pray as earnestly as I can, to geue them selues diligently to this holy exercise of meditation, considering that for so smal paine they are promised so great a gaine, and so singuler consolation, as I am perswaded al those shalbe able to testifie, who with a willing and feruent desire shal for some time geue them-selues to assaye and proue the same: For verily doo I hope, that such shal by experience finde his life to be the guide of their life, who is the way, ^{a Ioh.} the truth, and the life; to whom, with ^{14. 6.} the Father and the holy Ghost be eternal and euerlasting glory. Amen.

THE

B 2

28 THE ANNUNTIAT.

THE FIFTEENE MISTERIES of the Rosarie of our Lalie

VWhere of the fiue First are called
Ioyful, The second doulful, the
third glorious.

HEere Gabriel the Archangel doth,
Our blessed Ladic greete:
VWho with consent conceiued Christ,
Our soueraigne Sauour sweete.



God graunt the power and strength
of God,
My soule may dayly haile:
That it conceiuing Christ may bring
Forth teares of good auaille.

THE



THE FIRST IOYFUL MIS-

TERIE IS OF THE INCAR-
nation of the Sonne of God; and of the
Annunciation of our Ladye; vwhere vpon
thou shalt meditate these three pointes fo-
lloving.

First, that Cordial charitie of God, *a. 1. Ioh,*
who *a* vouchsafed to be incarnate, *4. c*
and to make him-selfe man, as we are, *Ioh. 1. b*
to repaire thereby the fal of miserable *3. b*
man-kinde, deliuering vs by this meanes
from the flauerie of Sathan, and this
without any merite of ours going before,
b woorthie the receeuing of so great a be-
nefit.

Secondly, Consider, howe for the ac- *b. Time.*
complishment of this misterie, he sent *1. b.*
that celestial Ambassage to the most fa- *Ad Tit.*
cred virgin, the which Gabriel the Angel *3. a*
caried, according as the Euangelist S.
Luke reporteth: VWherein thou maiest
contemplate the circumstances of the *c. Luc*
Ambassadour, and of the great Lady, to *1. c*
whom the Ambassage was sent; as also the
wordes of those most amiable speeches
that passed betwext them twaine.

B 3

Thirdly

Thirdly consider, howe presently after the most sacred Virgin had yeelded her consent to the message that was delivered her by the Angel, this diuine misterie was forth with accomplished. Here maiest thou meditate, what meruailous matters were done in that instant.

THe first Article maye be amplified, by meditating the pitiful estate which the world was in, when God vouchsafed to bestow this his so bountifull a benefite vpon it; how many sinnes did eue-ry where beare sway; how many errorrs, howe great blindnes, howe many dangers, howe slender a desire, nor yet any imagination to receaue so great a benefite; and yet, such was the loue of God to-wardes the world, as without any good desert of our part, yea, with an infinite number of most enormous crimes; the daie being come, which his maiestie had before al daies ordeined, & he remembered them that had,

2. Gal.
4. 4.
Leo Pa-
pa.
Ser. 2.
de Na-
sinit.
Dom.

had forgotten him, and with most rare clemencie vouchsafed to visite them that deserued most seuerely to be chastised; and to redresse the endlesse euils and miseries that reigned round about the world; albeit so beetle blinde were men, as they knewe them not, nor any whit perceued them. And for the doing of this matter, he disdained not to ioyne him-selfe to the miserie of humane nature, making him-selfe man for vs, and thral to thousands of annoyes, for our saluation. O inestimable Charitie? O infinite liberalitie? Lorde, thou liberally departed with more to the world, then it either durst craue or wish for at thy handes. What diddest thou see in vs, O Lorde, to moue thee in such lowly wise to visite vs? what were our merits to-wardes thee? what seruices had we performed to thy diuine ma-
B 4 iestie?

32 I. MIST. IOY.

iestie : thy mere goodnes it is,
that only prouoketh thee thereto;
that thy mere clemencie causeth
thee to descend from heauen to
earth, and to take humane fle-
she in the blessed virgins wombe
for our wel-fare, which made thee
earst to descend down ^a into the
bushe, taking pitie of thy peo-
ples affliction, and to procure
their deliuerance, as then thou
saidest to Moises; whereby thou
figuredst this thy second discent
of clothing thy selfe with the
mantel of our humanitie. Al the
Angels praise and thanke thee for
this thine ineffable mercy; seing
man can-not condignely thanke
thee therefore, nor yet acknowl-
edge it sufficientlye.

In the seconde point thou shalt
haue a plentiful subiect to dilate
vpon, considering on th'one si-
de the qualitie of the Ambassa-
dour which God sent downe for
the

^a Exod.
^{3. a}
Deut.
^{33. b}
Mar.
^{12. b}
Luc.
^{20. f}
Act. 7. d
Ber.
Ser.
in ver-
ba. 12.
Apoc.
signum
magnū
appa-
ruit.

OF THE INCARN. 33

the dealing in this affaire; his ^a Luc.
high estate, being one of the ^{1. b.}
principal Angels of heauen; the ^{Ber.}
beautie and brightnes of body, ^{non lon-}
wherin he appered to the most ^{ge d}
sacred virgin; the humilitie & re- ^{princ.}
uerence, wherwith he saluted her; ^{hom.}
the gracious speeches, repleni- ^{1. super}
shed with al consolation, which ^{Missus}
he vsed towards her; the great ^{est.}
skil and wonderful wisdom he
shewed in reporting his Com-
mission to her, declaring by de-
grees the diuine misterie of the In-
carnation. In this manner maiest
thou likewise discourse vpon al
the other circumstances.

On th'other side, weigh wel
the excellencie and souerain di-
gnitie of her, whom this am-
bassage was sent to; her modest
countenance in harkening; her
graue prudence, in pondring the
wordes that were spoken to her;
that wel-beseeming bashfulness

B s which

34 I. MIST. IOY.

which made her blush, in hearing her owne praise; the feruent zeal she caried to virginitie, which made her make answere, meaning to be assured thereof; the liuely faith, wher-with she firmly beleued al that was on Gods behalfe announced her, for the which she was of her cousin S. Elizabeth ^a singularly commended; & lastly, the profound humilitie wherwith she resigned and graue vpherself as our Lord his obedient seruant, he hauing chosen her for his beloued mother. If thou discusse diligently al these particularities, as al other the like circumstances of this diuine misterie, thou shalt finde thy selfe rapt into such an admiratiō, as shal make thee crie out with the Roial Psalmist ^a Dauid: *Great and wonderful is thy wisdom O lord, it is so high, as I cannot comprehend it. It surpasseth my retche and vnderstanding; sithens of what side soeuer*

^a Luc.
3.4.

^b Psal.
138.

OF THE INCARN. 35

thou turnest thee in this Ambassage, thou shalt finde great, and right miraculous meruailes. Great is the message; great is the Lord that sent it; great is the personage, to whom it was sent; great the Ambassadour that brought it; great is the affaire that is intreted of; graet and meruailous the manner of proceeding in it. Our Lorde be lauded euery wher, ^a that doth so ^a Dan. great matters both in heauen and ^{6.8} earth.

If thou desire to staye vpon the third point, thou shalt neuer want matter, meditating the thinges that tooke effect presentlye after the Queene of heauen had geuen her, consent, ^b saying: *Fiat mihi secundum* ^b Luc. *verbum tuū. Be is done vnto me according* ^{1.8} *to thy worde. Sith in that verye instant the most sacred body of Iesus was by the vertue of the holy ghost formed of the most pure bloud of the blessed virgin Mary; and*

B 6 in

36 I. MIST. IOY.

in the selfe same instant was his glorious soule created and infused in his body; and in the same instant was his most holy humanity vnited with the eternal word of God in one self-same person. And thence-forth was the blessed virgin mother of God, Queene of Angels and men, ful of grace, replenished with al the giftes and prerogatiues meete for so incomparable a dignitie. O *Fiat* most puissant and effectual: with another *a Fiat* God did earst make the heauens, earth, and al the creatures of the world; yet were ther farre greater & more important matters made with this *Fiat*; seing that by means of this *Fiat*, the same God made him-self man, and man was made God; with al the other right wonderful workes that proceed out of this change & most miraculous metamorphosis.

O mightie Lady, thou hast not
said

OF THE INCARN. 37

said without cause in thy *a Can-* *a Luc.*
ticle, *That he which is mightie hath* *i. e.*
done great things vnto thee; and what
greater matters might there be,
then to haue made thee his mo-
ther, thou enioying stil thy pure *b Vide*
and immaculate virginite: what *Litaniā*
greater matter, then to haue made *B. Ma-*
thee his temple, *and* the sacred *rie in*
tabernacle of the holy Ghost: what *sine hu-*
greater mater, then he whom the *im*
cope of heauen can not conteine, *libri.*
to haue vouchsafed to shut him-self
vp in thy sacred wombe, it being
made thereby a celestial Paradise,
wherein the Angels delight to
adore their Maker. Verilye the
Almightie hath done great matters
to thee, wherby thy spirite may
rightly reioyce, and without inter-
mission magnify him, who hath
so highly magnified thee. And we
al may rightly for the same cause
congratulate with thee, and praise
and reuerence thee perpetually,

to

a Gen.
1. b

38 I. MIST. IOY.

to endeouour our selues al we may,
to be thy true & faithful seruants.

PRAYER

Q Reat and ineffable was the
ioye, O moſte ſacred virgin
Mary, which thy moſt holy hart
was ſurpriſed with, whē being ſalu-
ted by the Angel Gabriel, and vn-
derſtanding the cauſe of his Am-
baſſage, thou with a moſt pro-
found humilitie reſignedſt thy ſel-
fe into our Lorde his handes, and a
waſt preſently ther vpon made the
true mother of thine owne Father
& Creator. I beſeech thee Lady,
by this thine incomparable digni-
tie, that with thy worthy praiers
thou wilt obteyn me abundant gra-
ce, wherby I may conceue ſpiri-
tually the ſelf ſame Lorde, and
knowe alwaies how we to keepe
him in my ſoule. Amen.

Heere

OF THE VISITAT. 39

Heere humbly ſhe conceiued with Chriſt
Her cooſin goes to ſee:
Who with her Babe in wombe ſhewes her
Gods mother deere to be.



E Each me Lord humbleneſſe to learne,
Of thee, and mother milde:
And thankefulneſſe and honour of
Saint Elizabeth and her childe.

THE SECOND IOYFUL MI-
ſterie is touching our bleſſed Ladie her vi-
ſiting of S. Elizabeth; vvhether vpon the
maieſt meditate theſe three articles or
pointes ſolowving.

THE FIRST is, how our Lady ha-
ving a by the Angels reuelation vn-
derſtoode

40 II. IOY. MIST.

derstood, howe her Cousin was nowe sixe monthes gone with child, she with an exceeding charitie and diligence went to visite her.

a Ibidē. SECONDLY, Consider the passing ioye which S.^a Elizabeth felt presently after she had seene the blessed Virgin, and heard the voice of her salutation, as also the wordes which she spake in her praise and singuler commendation.

THIRDLY, contemplate, howe our Ladie hearing the wordes that S. Elizabeth spake, and vnderstanding the secret thinges that were reuealed vnto her, she was ceased with a great ioy and exultation of spirite and being whollye inflamed in diuine loue, pronounced that moste mistical Canticle of *b Magnificat anima mea Dominum.*

*b Luc.
1.e.*



MINDING TO pause in the consideration of the firste Article, meditate the charitie which caused the most sacred mother to entreprise so long and laborosome a iourney,

OF THE VISITAT. 41

ney, onely to visite, ad to doo some seruice to that holye olde woman-Saint Elizabeth kowing wel, that by her presēce shemight be greatly comforted and holpen.

This *a* may serue thee for a lesson to endeuour thy selfe, according *a Amb. in Luc. lib.1. & 2.de virginitatibus.* to her example, to exercise the workes of charitie and mercie with a willing and readie heart. Ponder likewise her most profount humilitie, wherewith albeit she receaued so high a dignitie, as to be made the mother of God, yet did she nor for al that refuse to humble and depresse her selfe, in going to doo that office, which the mener sort is wont to performe vnto their betters. O moste holy and most humble mother, howe farre art thou estranged from al arrogant hawtines; howe farre abhorring from the pestilent presumption of men and women of this world, which being but vile

42 II. IOY MIST.

vile and abiect in the sight of God, wil exalt them-selues, and couete to be visited, courted, and serued of al others, not knowing that, moste soueraine Lady which thou knewest so wel, to witt,^a that to finde fauour in the face of God, and to be respected of his diuine Maiestie, looke how much any one is greater, and more woorthy of renoune, so much ought he the more to humble and submitt him-selue to others.

^a Eccle.
^{3.e.}
Phil. 2.^a

Thou mayest extende thy selfe in the consideration of the second point, meditating, howe great efficacie the presence & speech of the most sacred virgin is of, and how happy those are to be thought, whom graciously she fauoreth, seing S. Elizabeth (immediatlye after she was visited and saluted of her) receaued, both she, and the childe she bore in her entrals, so great a ioye and meruailous illumi-

OF THE VISITA. 43

lumination of spirite; Sithens the misterie of the Incarnation of the sonne of God (at that time vtterly vnknownen to the whole world) was reuealed vnto her. And by the wordes which she vttered then vnto our Lady, she did giue plaine testimonie, what other graces and fauours she had receaued, the which ought mightily to moue thee to enforce thy selfe althou maiest to be a deuout and zealous seruant of this great Lady, by honoring her continually in thine heart; whereby thou shalt merite to be spiritually visited and fauoured of her; in such wise, as thou maiest haue an assured hope, neuer at any time to be destitute of God his diuine giftes and graces.

TO VCHIND the contemplation of the third Article, thou shalt haue a large scope to walke in ima-

44 II. IOY. MIST.

a. Luc.
1. d.

imagining howe this most sacred soule of the ^a holy mother was affected in hearing what her cousin S. Elizabeth said vnto her ; how gracious, how she exulted with Ioy and was : replenished with al consolation ; howe she blushed, to heare her owne praises spokē of; how lowly she humbled her-self, attributing al the vertues she was adorned with, to the bountiful goodnes of our Lord that gaue her thē; with how inflamed an affection she thanked God, for this his so singular a benefite done both to her, and to al the whole race of mankinde. In somme, as not able anye longer to repress her inward exultations, she discovered herselfe at last, and gaue the feruent flames of diuine fire leaue to burst out, which burned secretlye within her holy heart, reuealing to the world what treasures God had endowed her with, and this by

OF THE VISITAT. 45

by the diuine Canticle ful of mysteries, which she then pronounced ^a magnifying thereby that Lord, ^{a. Luc. 1. e.} who had so greatly magnified her, and confelling plainly, that her lowlines and humilitie was occasion of this her so high a dignitie.

O sacred virgin both great and litle ; great in thy holines, great in the graces and fauours which thou haste receaued from God ; great in the gretest dignitie that was euer imparted to any pure creature. Litle in thine owne eyes ; litle, in respect of thy profound humilitie ; ^{b. mat. 18. a.} litle, in regarde of thine innocentie and simplicitie of an infant, ^{c. 19. b} which is a very necessarye and ^{Mar. 9.} requisite vertue to enter into the ^{c.} kingdome of heauen with, Right ^{Luc. 9. f} woorthelysaide one, ^{1. Cor.} that with thy ^{14. d.} virginie thou didest please God ; ^{c. Ber. ho. 1.} but with thine humilitie thou ^{super} madest thy self his mother. Alas ! why ^{Missus} cannot ^{est.}

46 II. IOY. MIST.

can not I learne of thee , and of
the blessed fruit of thy wombe , to
be humble in hart ; seing that , as
thou affirmest , and thy sonne hath
confirmed , the humble are those
onely that shal be by him exalted.

a. Inc.
14. 6. &
18. e.

PRAYER.

RIGHT delectable and plen-
tiful wasthe ioy thou hadst,
O moste sacred virgin, and mother
of God, when being replenished
with charitie , thou wentest to
visite thy holy cousin Elizabeth,
and didest vnderstand the miracu-
lous effectes, which by meanes of
thy salutation God eternal wrought
both in her self, and in the child
which she bare with in her wombe.
I beseech thee, O blessed Lady, by
that exultatiō thou feltest the, and
diddest manifest by thy celestial
Canticle, that it may please thee
to make me partaker of thy spiri-
tual visitation, by meanes wherof I
may

OF THE NATIVI. 47

may contemne al worldly conso-
lations , and reioyce me onely in
God mine onely Sau-
iour. Amen.



HEere God who made and gouernēs
all,
And thundereth in the Skie:
Most poorely borne twixt oxe and Assē,
In Cribbe doth weeping lie.



If Man made beast through sinne, do-
sue.
To God made man, that he
True humbleness and pouertie
Of spirite will grant to me.

48 III. IOY. MIST.

THE THIRD IOYFUL

Misterie is of the Natiuitie of Iesus Christe our Lord, vpon thou maiest meditate these pointes following.

a.Luc.
2.A.

THE FIRST is howe our Ladye meaning to obey the Emperour Caesar Augustus his proclamation, went frō Nazareth to bethleem, & where not finding any conuenient lodging, she withdrew her selfe into the publike and common Inne, or (if you thinke good) into the houel and shroud that was there made with bowes for poore folkes.

SECONDLY, consider howe the houre of the glorious child-birth of the most sacred mother being come, she brought forth the Saniour of the world and with a wonderful great reuerence adored him, swaddled him vp in suche poore cloutes as she had, and laide him in a manger.

b.Luc.
2.b.

THIRDLY, consider the Angels songes, & the ioye and triumph they made in this most happy child-birth, whereof one announced the same to the Shep-herdes that in that coast did watche ouer their flocks; who speedily came to see and adore this celestial Infant.

TOUCHING

OF THE NATIVIT. 49

TOUCHING the first point, thou maiest amplifie thy meditation, by weighing the circumstances that happened in the voiage which our Lady vndertooke; wherby is plainly shewed, what pains and trouble she endured therein, albeit, what-focuer it was, she passed it ouer with exceeding patience. First, the sharpnes of the season did greatly augment her afflictions, sith this iorney was performed in the verie hart of winter, when as we see it is verie painful trauling. Secondly, her pouertie, which forced her to suffer manye discommodities, especially, being great with childe, and so tender and delicate as she was. Thirdly, the lack of lodging, which could not be prouided her in al the whole Citie of Bethleem, albeit (wel may we beleue) that good Ioseph tooke great paines in seeking it very diligentlie; and

C

howe

50 III. IOY. MIST.

howe seing them-selues thus refused, it coulde not be, but that they felt great shame and confusion. O what a soueraine solace and singul-comfort should this be for poore folkes that are in this world distressed, despised, and forsaken, if they considered, how the most woorthy, noble, and moste holy creatures, which ought to haue been more honored & reuerenced then al the whole world again (to witt, the Queene of heuen, and her most blessed Infant) were the most distressed, annoyed, and pained of al others.

Thou maiest pause in the second point, beholding with thy spiritual eyes, in what state the moste blessed virgin found her-selke the day of her most sacred deliuerance; and here shalt thou see in her so vertuous a disposition, so holyc a deuotion, so graue a modestie, so singuler a beautie, so great an ele-
uation

OF THE VISITAT. 51
uation of spirite in God, as no māstonge can possiblye declare it.

Thou shalt finde, howe in coun- ^{a Gen.} terchange of griefes, which other ^{3. 6} women feelee in child-birth, she felt a strange and ineffable solace, a singuler ioy and diuine consolation; and being there-with wholly rapt and eleuate, the celestial bridegrome issued miraculously out of her wombe, as out of a most pre- ^{b. Aug. inisio tract. 1. in Ioh. 10. 9.} tious ^b bride-chāber, without any alteration or detriment at al to her most-perfect virginity. O virgin-mother and mother-virgin; A priuiledge neuer graunted to any other creature! O diuine excellencie, and dignitie due to thee ^{c Psal. 18. a Aug. ino princi- pio cap. 5. li. 2. de Sym. ad Ca- tech. Tom. 9.} alone, to be the mother of God, and mother of thine owne Father and ^c Creator! Who can possibly conceue what thy heart felt, when with thy bodily eyes thou beheldest the Prince of heauen lying naked in earth; and him shiue-

C 2 ring

52 III. IOY. MIST.

ring for colde, who doth clothe and warme al other creatures? O with what reuerence diddest thou prostrate thy selfe, to adore that infinite Maiestie, masked vnder the vaile of so great distresse and miserie! Oh, with what compassion diddest thou associate with thy teares those, which thy deere yonge sonne shed, feeling his so great annoyances! Oh, with what cordial loue endeouoredst thou to lul and lapp him vp in such poore swadling cloutes as thou haddest, geuing him thy sacred brestes to suck vpon, which were at that time miraculously replenished with milke! Matters sufficient to melt anye flintie heart that would with leisure ponder and discusse them.

The meditation of the thirde point wil furnish thee of fitt matter to moue compassion, if thou consider, howe this moste mightie monarche,

OF THE NATI. 53

monarche, this King ^a of al kinges, ^a *Coll.*
 he whom neither the heauens nor ^{2. b}
 earth can holde and comprehend, ^{1. Tim.}
 hath in such wise debased, hum- ^{6. c}
 bled, and throwen him-selfe dow- ^{17. d}
 ne in a harde manger vpon a litle ^{19. c}
 haye; he, whom the Angels doo a-
 dore, and in whose presence the po-
 wers of heauen doo quake againe,
 lieth quaking him-self for colde
 betwixt two brute beastes. O diui-
 ne darling, what meaneth this gee- ^{b Ps.}
 re? what humilitie and basenes is ^{23. b}
 this, O Soueraine ^b King of glorye? ^{Ad Tit.}
 what hast thou to doo with the ^{2. d}
 crib, thou that hast thy throne a- ^{c 1. Re.}
 boue the ^c Cherubins? how art ^{6. a}
 thou made thus dombe, O ^d eter- ^{1. Per.}
 nal worde of the Father? whye ^{13. b}
 weepest and wailest in such sort, ^{d Ioh.}
 thou, that art the ioye of al the ho- ^{1. a}
 ly Angels? verily, thou hast mas-
 ked thy diuine nature with our hu-
 mane nature, to be the King and
 Sauiour of Israel, and of the vni-

54 III. IOY. MIST.

uersal world. The desire which thou hast to redeeme vs, moueth thee to doo these strange matters; the loue which made thee wel-eare descend from heauen for our wel-fare, causeth thee nowe to be borne, and to a cloake thy puissan-
a Ber. ser. 3. in Natiui. Domi- ni. ce with such penurie and extreme want of al thinges, that we shoulde thereby learne to meeke and humble our selues, and to detest al pride, al pamperinges and delicacies of the fleshe, louing the lowlines, the penance, and the pouertie, which thou diddest chuse and reach vs, and wouldest for this cause haue thy natiuitie announced *b* to poore Sheppardes, of whom thou wast visited and adored, the
b Luc. 2. b. which their visitation and adoration we ought attentiuely to ponder, and diligently to imitate.

A

OF THE NATIVIT. 55

A P R A Y E R.

What tongue can woorthely tel, O most woorthye Queene of Angels, the ineffable ioy and exultation which thou wert sealed with in thy moste sacred and virginal child-birth? When thou sawest the Redeemer of the worlde borne of thee, and adoring him with great reuerence, didst swaddle him vp in poore cloutes, and laide him in a manger, where he was announced of the Angels, & visited of poore shepperds: beseech thee, O most happy mother, by this his most holy natiuitie, that seing he was borne for vs, and geue vnto vs, thou wilt obtaine me of him, that he vouchsafe to be borne in my poore soule, with whom I may be borne anewe, and leade henceforth such a new life, as may continually be greteful to his diuine Maiestie. Amen.

Our

C 4

56 OF THE PRESENT.

Vr Lady humble, simple, chaste,
 Needes purified would be:
 Wherefore of Turtles or yong Dques,
 A paire heere offereth she.



Imple with Doue to meditate,
 With Turtle chaste to waile:
 And humble with thy mother Lord.
 To be, let me not faile.

THE FOVRTH IOYFVL
*Misteries is of the Presentation; so vvitt,
 vwhen our Ladie presented her blessed Son-
 ne in the Temple, vwhere vpon thou shalt
 meditate, as folowveth.*

*aLuc.
 2. c*

First, how the *a* sortie daies that the
 Virgin-mother had staide in Be-
 thleem, being nowe fully expired, she
 went

OF THE PRESENT. 57

went from thence to Ierusalem, there to
 present her moste sacred Sonne in the
 Temple, meaning to accomplish that
 which the lawe commanded al women to
 doo *a* in like case.

Secondly, consider howe our Lady
 carying her most sweete Sonne to the
 Temple, that holye olde Father S. Si-
 meon tooke him in his armes, who for
 that cause came at that time to the Tem-
 ple by inspiration of the holy Ghoste;
 weigh also the consolation he receaued
 by doing thus, and the most deuout spec-
 ches which *b* he vttered.

*a. Exo.
 13. a
 Num.
 8. a
 Lev. 12.
 b
 b. Luc.
 2. d.
 c Ibid. a*

Thirdly, contemplate the deuotion
 and ioy of that old woman *c* S. Anna (that
 neuer taried our of the Temple) when
 she saw this moste pretious present which
 the moste sacred mother brought. Behold
 also, with what reuerence and spiritual
 consolation the wel beloued Sonne was
 offred vp to his celestial Father, being
 accompanied with so holy and reuerent
 persons as were there present.

AS for the first article, thou
 maiest intertaine thy selfe
 therein, meditating, howe rightly
 the virgin-mother doth imitate
 her blessed sonne? especiall ye, in

C s such

58 III. IOY. MIST.

a Luc.
2. c
Ber.
Ser. 3.
de Cir-
cumf.
b Gen.
17. b
Leuit.
12.
Rom.
4. b
c Ber.
init.
Ser. 3.
de Ph-
ris.

such thinges as concerne humili-
tie (a vertue so highly commen-
ded and practised of them twai-
ne) sith the sonne vouchsafed to
be a circumcised, albeit he were
not bound thereto, nor had any
neede at al of Circumcision
(which appertained to sinners b
alone ;) and the mother, she
vouchsafed to fulfil the precept of
Purification (which obliged on-
ly the vnclane women) albeit
she were wholly pure, and deuoi-
de of al c vnclennes. O most sa-
cred mother, why wilt thou obey
this ordinance, which neither tou-
cheth thee, nor maketh anye men-
tion of thee? for like as for thy
sanctitie thou differest from al thy
sexe, and surpassest al women in
thy most wonderful vertues; euen
so is the conception of thy blessed
child far different from that of al
other women, and without com-
paraison exceedeth al other conce-
ptions:

OF THE PRESENT. 59

ptions: Sith others are wrought by
humane societie, and thine is ac-
complished by the operation of the a Mar.
holye a ghost. What is it therefore, 1. d.
whereof thou wilt purifie thy selfe, Luc. 1. d
O blessed Ladye? Seing the holy
Ghost witnesseth of thee in this
wise: b Thou art al faire, my Louer nei- b Cant.
ther is there any blemish at al in thee; 4. b
for so much as thy most sacred child-
birth, so farr was it from defiling
thee, or distaining thy most pure
virginitie, as it adorned, exalted, &
renowned thee. What other thing
maketh thee then fulfil this lawe
(whereout thou art exempted (but
the selfe-same reaso that made thy
deere sonne to suffer circumcision;
that is to saye, the desire thou had-
dest to be by this meanes a shine
ring mirrour of most obedient hu-
militie. As he therefore vouchsafed
to be taken for one of the commo
sort of childre, so hast not thou dis-
dained to be thought like to other
C 6 women.

60 III. IOY. MIST.

women. This thine humilitie and charitie, with that of thy sacred sons, be hallowed and imitated of vs al for euer.

In the second Article thou shalt haue great cause of consolation, if thou fixe thine imagination on the inestimable offering which the most gracious mother brought to the temple, there to present vnto her Lorde. Contemplate attentiuely, the modestie, grauitie, and comely reuerence, wher-with the blessed virgin entred into the temple, carying in her armes that most pretious fruit of her virginal wombe. O what an inestimable ioye was it, to see the sonne thus borne, and to behold the blessed mother that bare him! whose presence reioyced the Angels, and enriched the whole Temple in such wise, as the glory therof was then farre greater, then when king Salomon caused it to be

23. Re.
5. 6. 7.
W/sequ.
cap.

OF THE PRESENT. 61
be builded.

Consider also what the good olde father Simeon felt, at such time, as (being instructed of the holy Ghost) he sawe and knewe that to be come to passe, which he so long time had wished for, and so oft had craued at Gods handes with continual teares and prayers. Beholde with howe great zeale he beclippeth him in his armes, with howe great reuerence he adoreth him, with howe sweete embracings be closeth him against his brest, neuer being contented with kissing, and beholding him. Al the which his amiable intertainmentes this most sweette babe liked very wel of, as a loue of al those that loue him, and did with his gracious lookes perce and melt the poore olde mans heart, who behelde him al rapt in admiration, as he most apparantly testified by the teares he shedd for

62 III. IOY. MIST.

for ioye, and by the feruour of the words he vttered in his moſte excellent Canticle *a* of *Nunc dimittis* *a Luc. 2. d* *ſeruum tuum Domine* &c. whereby he plainly declared, what ſingular conſolation and contentment his ſoule receaued by hauing ſcene with his corporall eyes the Sauour of the worlde. Ah, how happye were they that merited with their *b* corporall eyes to beholde ſo gracious a ſpectacle; yea, and happye are they, who with the eyes of a liuely *c* ſayth doo deuoutly beholde the ſame; ſith they in like manner ſhal be partakers of the ſame ioyes and conſolations.

b Mat. 13. b

c Ioh. 20. b

Thou mayeſt in the thirde point intertaine thy ſelfe with great profite and conſolation of thy ſoule, weighing the feruour of Anna the Reuerent matrone, who through her aſtore faſtes, and the perpetual praier which ſhe made with great deuotion

OF THE PRESENT. 63

deuotion in the temple, as Saint Luke th'euaangelist *a* reporteth, merited to be an aſſiſtant at this *a Luc. 2. f* ſo glorious a ſpectacle, and to receaue ſoueraign comfort through the ſight of ſuch a ſonn and a mother; of whom, al the miſteries were reueled vnto her, which ſhe confeſſed and publiſhed to al thoſe deuout perſons that were in the temple, and gaue eare vnto her. Whence thou mayeſt learne, that but if thou keepe the Church with religious deuotion, addiſt thy ſelfe to often praier, and with rigorous abſtinenſe ſuppreſſ the diſordinate deſires and cōcupiſcence of the fleſhe, as chaſt S. Anna did, thou ſhalt then be made partaker of the ſight and diuine ſolace, of the fauours and other graces that were at that time ſo bountifully beſtowed vpon her.

Meditate beſides the ineffable conſolation, wher-with the ſacred virgin

64 IIII. IOY. MIST.

a. Ber.
ser. 2.
in Pu-
rif. de
modo
process.

virgin was possessed, vnderstanding the meruailous matters that were then spoken of her dearly beloued sonne, who by the speeches of S. Simeon and S. Anna was apparantly reuealed and known what he was, to al those that were then present in the Temple. Contem-plate with-al, the moste deuout a procession which al that holy as-semble made, going vpto the Aultar to offer vp to Almightye God this the most preious, the most worthie, and most acceptable present to his diuine Maiestie that was presented him til that day, from the beginning of the world. Póder also, with what deuotiõ, cha-ritie, and reuerence, with what a cheerful and willing heart the most happy mother offret vp her wel-beloued Infant to the celestial Fa-ther; who had of his infinite fauour geuen him for her sonne; and did by that meanes make her his
owne

OF THE PRESENT. 65

owne mother, who was her owne and natural Father. O great La-dye, what did thy heart feele at that time, and at al times after, whē thou bethoughtest thee of this Misterie howe zealous thanks diddest thou breath forth to God, for the gifte he had bestowed vpon thee, and vpon al man-kinde! with what affection, and with what inflamed desire diddest thou pre-sent this moste sacred oblation to God! which thou knewest wel, was onely sufficient to reconcile man to God his maker, and to can-se him to recouer againe the blef-singes, which he had before so lewdlye lost. And howe did thy sō-ne in like manner conforme him-selfe to thy pietie and deuout in-tent, he at that time offering him-selfe with a frank heart to his eter-nal Father as a morninge sacrifice whiles the euening sacrifice ca-
me, which he was afterwards to
offer

66 IIII. IOY. MIST.
offer vppon the Aultar of the
Roode. O my soule, if thou woul-
dest attentiuely consider al this,
offering thee wholly to this Lorde,
who was offered for thee, w-
hat giftes, and what spiritual
riches should be impar-
ted vnto thee?



A PRAYER.

Thy heart, O most blef-
sed mother of God, thy
hart was seased with
surpassing ioye; when
(the fortie daies after thy chil-
de-birth being at an ende) thou
wentest to the Temple of our
Lord, there to offer vpp the sel-
fe-same Lorde thereof, who was
thy firste begotten and onely Son-
ne, and the onely sonne of the Fa-
ther euerlasting. O what a conso-
lation

OF THE PRESENT. 67
lation diddest thou feele, seing the
thinges that S. Simeon did and
spake, taking him in his armes,
kissing and adoring him with great
reuerence. I beseeche thee, O most
sweete Lady, in fauoure of this sa-
cred misterie, that I may by thy ho-
ly intercession haue the vertue of
perfect charitie graunted me, wher
with I may in such sort loue thy
blessed Sonne, as I may be woor-
thy to be presented to him in
the Temple of the celesti-
al Ierusalem which
is our true ho-
me. Amen.



Christ

Chrift twelue yecres olde, our Lady lost
And three dayes sought about:
With Doctors whome disputing she
In Temple findeth out.



IF I by sinne (sweete Lord) do chaunce,
To erre and go astray:
To finde thee out within thy Church,
Let me not misse the way.

THE THIRD IOYFVL

*Mysterie is of the consolation which our
Ladye receaued; when hauing lost her son-
ne she founde him in the Temple where u-
pon thou shalt meditate these three pointes.*

^{a Luc. 2} **F**IRST the great deuotion where-
f. with our a Ladye went euery yeare
with

OF THE FINDING. 69

with her affianced husbände Ioseph to
celebrate the Pascall solēnities, and caried
with her, her sweete sonne Iesus. By mea-
nes wherof he remained there behind in
the Temple, vnwitting to his most louing
mother.

SECONDLY, imagine the extre-
me b sorowe which the sacred mother felt
when the holy daies being nowe at an end
she returned backe againe to her house,
and founde not there her most louing son-
ne, whom she thought to haue been earst
returned in companie of her holie affian-
ced husband Ioseph.

THIRDLY, meditate, with howe
great diligence she wēt seeking him, whe-
re she imagined he might be, not resting
any whitt at al, vntil she had found him
and ponder the ineffable ioye she recea-
ued, when at last she founde him in the
Temple amidst the Doctors.

MEANING to pause in the first
point, cōsider howe our blef-
fed Ladye is the a liuely paterne of
al vertue and perfection, which shi-
neth forth in euery one of her
actions; and thus was she a fulfiller
of the lawe, not only when she was
thereto

^{a. Am.}
^{b. l. 2 de}
^{Virgin.}
^{Hier.}
^{in isio.}
^{ser 1. de}
^{Assump}
^{rom. 4.}

70 V. IOY. MIST.

thereto oblied, but also, when
 she might iustly haue excused her-
 selfe; and therefore, albeit men ^a
^{a Exo.} alone were bounde to go to the
^{23.d.} Temple of Ierusalem, to celebrate
^{34.c} the Pascall solemnitie, yet did she
 for her deuotion sake go thither
 too, as also her affianced husban-
 de Ioseph, and her sweete sonne
 Iesus; geuing vs an example herein,
 of the care, where-with we ought
 to obserue the solemnities of the
 Church, and of the deuotion and
 reuerence, wherwith we ought to
 go and remaine in our Lordes
^{b Mat.} Temple. O howe sacred were
^{21.a} those solemnities, where suche
^{Ioh. 2.c} persons were present, who ado-
^{Ierem.} red the celestial Father in spirite
^{7.e} and truth, as he c commaundeth
^{c 2. Cor.} those which adore him, to doo.
^{3.d} O howe odoriferous was the
 Temple at that time, wherein
 was so great abundance of the
^{d Apoc.} most sweet d incense of their pra-
 yers!

OF THE FINDING. 71

yers! O howe much more did the
 glory of our Lorde shine at that time
 al that holy house, then when
 king ^a Salomon made his praier ^{a 3. Reg}
 therein! O sacred virgin, who ^{f. &}
 can possibly comprehend what thy
 praier were which thou madest
 in that temple, howe feruent,
 howe deuour, howe effectual,
 howe they pearced the heauens,
 and mounted vp to the throne of
 Gods diuine Maiestie; howe grate-
 ful the were to his goodnes the most
 zelous thanks thou gauest him,
 for hauing vouchsafed to make
 thee the mother of such a sonne;
 of whom depended the wel-fare
 and redresse of the whole world!
 O, I would it were his holie wil,
 that some one sparke of so feruent
 praier and thankes-geuinges
 might fall into the frozen coldnes
 of our deuotions.

In the second point thou ma-
 iest dilate, meditating, howe the so-
 lemnities

2. Luc.
2. c.

lemnitie being now ended, the virgin-mother returned backe to her owne house, with great desire to see her deere sonne, whom she thought to haue been returned before with Ioseph, not hauing seene him her-selfe al that day; and finding afterwarde that the desired of her soule was wanting, here maiest thou consider, in what a case she was, what a dagger of woe did wounde her heart, what pitiful teares she shed, what sighes and doleful sobbes she fetcht, to ease by that meanes the internal anguish which she felt in her afflicted hart; how many feares did fright her; how many imaginations did amase her; not knowing on which side to turne her; and for that it was alreadie night, she resolved to stay vntil the morning, remaining in that anxietie and heuines which thou maiest wel imagine. O most innocent virgin, howe long and
a dark

OF THE FINDING. 73

a dark a night was that to thee, ^{a Ier.} wherein thou weptst with woe, and ^{13. c} thy teares neuer left trickling ^{Thren.} downe thy cheekes, and nothing ^{1. a} was able to afforde thee any comfort, sith the true comforter being absent, al the creatures could not yeelde consolation. Thy greatest case al this long night wer thy prayers, thy sighes and tears, the thinking of thy beloued sonne, thy talking to him, as though he had beene present, the beholding of his beautie, his sanctitie, his vertues and perfections; the vnbethinking thee of his gracious wordes, and of the works which thou haddest seene him doo; albeit al these thinges, as they did on th'one side yeeld thee contentment, so on th'other side did they increase thy woe, whē thou cōsideredst that he was absent, and knewest not when thou shouldest merite to enioye his presence againe. Finally,
D this

74 V. IOY. MIST.

a Psal.
41. 6
111. b

this day and night thou feddest thee with thy teares in steade of bread, when thou enquiredst of thy selfe, ^a where was thy God? Heerein maiest thou wel suppose, that the blessed Virgin did passe ouer the time without sleep or rest vntil the thirde day.

In the thirde point thou mayest pause also, considering, howe presentlye after the dauning of the daye once appered, the moste sacred Virgin went with great diligence to seeke the treasure she had lost, where thou maiest meditate, with what zeale and feruour she asked those that she meet with, if they knewe anye thing of him whom her soule did loue; and howe great grieft and sorowe she felt; when they could tel her no tidings of him. She could neither finde him amōgst his kinsfolkes nor acquaintance, where she went seeking of him very diligently.

OF THE FINDING. 75

ly. Sithens Iesus is not to be founde ^a where the daliances and delightes of the fleshe and bloud doo reigne; yea, there is he wont to be lost, and therefore did she returne to the Temple of Ierusalem, where she had earst left him; and therein did she find him standing in the midst of the Doctours, geuing ^b care to them, and questioning of ^{29.} them to ^b their great admiration. ^{Mar.} O most happy mother, who can ^{7. d} possibly declare the ineffable ioye ^{Mar.} thou receauedst at such time as ^{1. b.} thou sawest thy desired sonne, who ^{Luc. 4. c} with so great sorow thou soughtest ^{Ioh. 7. b} for! the did thy heart reioyce which was before oppressed with doles the did thy troubled and ecclipsed mind through his absence, growe calme and cleere againe through his presence; then al anguish, feares, and suspicions departing, was the peace and tranquillitie restored, the which thou wantedst,

D 2 then

76 V. IOY. MIST.

^a Luc.
15. a

then were the teares of sorowe
changed into teares of solace, them
mightest ^a thou wel cal vpon the
quires of Angels to congratulate
with thee, for hauing founde the
pretious iewel, which with such
sorow thou soughtest. Consider
then how the obedient son seing
his deere mother, doth most gra-
tiously come vnto her, and with
what passing loue she receaueth
him, how she embraceth, howe she
entertaineth, howe she holderh
him, and wil not let him go, with
what pietie she complaineth of
him, for that he had so manye da-
ies deprived her of his desired pre-
sence. Be mery therefore O ^b Quee-
ne of heuen, and forget thy former
sorowes, sith nowe thou hast
found, and possessed him, whom
thy soule desired, and according to
the greatnes of dolours past, art
now filled with present consol-
ation.

^b Aug.
ser. 2.
de As-
sump.
qui est.
35. de
Sactis.
tom. 10.
Ber. ser.
1. de
Assump.

A

OF THE FINDING. 77

A P R A Y E R.

Vhat pleasure and con-
tentment did thy soul
feele, (O most sacred
Queene of heauen)
when hauing lost thy deerly belo-
ued sonne, thou foundest him a-
gaine in the Temple amongst the
Doctors, None can possibly con-
ceue it, but he that wel weieth with
howe great grief, desire, and dili-
gence, thou wentest those three ^a An-
days seeking him amongst his ^{selm.}
friends & kinssfolks: I beseech thee ^{lib. de}
therefore, O mother of ^a mercy, ^{excol B.}
aswel by the extreme annoy, wher ^{cap. 12.}
with thou soughtest him, as by
the inexplicable ioy, wherwith
thou receuedst him hauing foun-
de him, that thou wilt vouchsafe
helpe me, that I deserue not
through my sinnes and offences, to
D 3 lose

78 OF THE PRAYER.

lose the same Lorde; and if at some time he should absent him selfe from me, I may knowe howe to seeke him, and howe againe to finde him. Amen.



THE SECOND MISTE- RIES ARE CALLED dolourous,

THROUGH THE GRET
dolours which the moste sa-
cred virgin-mother felt, when
such thinges happed, as thou
shalt Meditate therein; whereof
some she sawe with her Corpo-
raleyes, and some with her
spiritual.



An

OF THE PRAYER 79

An Angel comfortes Christ whilest he
Sweat bloud in prayer with paine:
When his Apostles dult with griefe,
From sleepe could not refaine.



In prayer sweete Iesu comfort me,
And each distresse beside:
Preserue me from the sleepe of sinne,
By my good Angells guide.

THE FIRST DOLOROUS

*Misteries is of the praier which our Lor-
de made in the garden of Geth-semani:
vher-vpon thou shalt meditate these poin-
tes in maner folowing.*

a Mat.
26.d

Mar.

Thrist, how our a Redeemer com-
forting his Disciples, and exhor-
ting

14.d

Luc

D 4

ting 22.d

80 I. DOLOV. MIST.

ring them to pray and watche with him, pronounced this most doulful speeche, *My soule is heavy, even til death.*

Secondly, howe withdrawing him self from his Disciples about a stones cast, he praied with most profound humilitie and reuerence to his Father, saying: a *My Father, if it be possible, passe over this cupp from me; howbeit not my will be done, but thine.*

a mat.
26.d

Thirdly, howe he came to visite his Disciples, and finding them asleepe, awaked and commaunded them to praye, as he did twise more him-selfe, with the same wordes; and swett droppes of bloud, which trickled downe b to the grounde, and then did an Angel discend from heauen to comfort him.

b Luc.
22.d

AS touching the firste point, thou maiest pause therein, meditating, how our Redeemer fore-knowing the hour of his most holy Passion to draw nigh, (wherto he through his most feruent charitie, freely offered vp him-selfe) got him to the garden of Geth-semani, where

c Isai.
53.b

re

OF THE PRAYER. 81

re he was a often times wont to *Ioh.* pray, that Iudas the Traitor, and *8.a* the other which he brought with him, might knowe where to finde, and to apprehend him. Howbeit, before they came, our Lorde had praied a long time, and commaunded, that his Disciples shoulde doo in like maner. Wherin he ment, to geue both to them and vs an example, that against al the perils, temptations, and tribulations that may befall vs in this life, and that in any matter of importance whatsoeuer it be that we haue to doo, that we first arme and fortifie our selues with the armour of holy prayer; by meanes whereof we shal be illuminated to knowe what we ought to doo, and comforted to endure patiētlye the afflictions which we are to suffer.

Meditate also, how our Sauour finding him-self sore afflicted inwardly through the considera-

D 5 tion

82 I. DOLOV. MIST.

tion of so many sorts of griefes and torments as were prepared for him, he shewed the most vehement affliction and heavines which he felt by those woful wordes he vttered to his *a* Disciples; *My soule is heauie, euen vnto death.* The which ought to perce to the verye depth of our hartes, seing we haue bien the cause, that he shoulde suffer such sorowe, who is the ioy of Angels. And howe can it be, O Lorde, but my heart, be it neuer so harde, shal be heauie, and melt againe, cō templating thy heart so extremely anguished and distressed? What solace can my soule receaue, seing thee, who art the Sōne that illuminatest and reioycest it. thus oppressed with dole and sorowe: if thou which art the ioye of Angelical quiers, art thus griued, what thing can suffice to reioyce and comfort man, but to think, that thine infinite charitie which bringeth thee to thy death,

aMat.
26.d
Cyri.
Alex.
lib. 9.
Thef.
cap. 3.
Leo
ser. 3. de
Pass.

OF THE PRAYER. 83

death, doth make thee heauy euen to death, to th'ende, that as thy death is cause of our life, so in like maner thy heavines might be cause of our consolation, and deliuer vs from that mortal heavines, wherein we shoulde perpetually haue remained, if thou haddest not vouchsafed to haue bene made sorowful and heauy for our sakes. This thy heavines, O King of glorie, shal continue euen til thy death, for that euen to death shal thy trauaile endure, wher-with like a moste louing mother thou deliuerest vs; but when we shal by thy death be borne a-newe, then shalt thou not thinke any more of heavines, by reason of the ioy of our newe birth, and this *a* maye some-what mitigate his sorowe, *aHeb.* who contemplateth this sorowful-
12.
passage,

As for the seconde point, thou maiest staye therein, considering

D 6 the

84 I. DO LOV. IOY.

the circumstaunces that happed in this our Lordes praier, and the wordes he vttered.

First the text saith, howe he withdrewe him-self from his Disciples to pray; and this withdrawing or seperation doth S. Luke declare by this worde, *anulsus est*; which signifieth plainely, with howe great difficultie he withdrewe him-self from them through the loue he bare them, and that to pray: which must be done in solitarines, *a* silence, and attention: and he withdrew him-self from them but a *b* stones cast, so that he might easily see and heare them being called, yea, he came often to visitethem to wake them, and to warne them of that they had to doo, instructing al Pastors and Curates, how they ought to beha-them-selues towards their flockes, by these his particularities. Learne also of the profounde humilitie,

a Mat. 6. a
Act. 10. b
4. Reg. 4.
Ber. ser. 86. in Cant. b Luc. 22. Mat. 26. d Mar. 14 Luc. 22. b Tert. ti. de orat.

OF THE PRAYER. 85

litie, wher-with he threwe him-selfe on graund to pray, what humilitie is necessary for thee when thou praieest; sith thou presented thy selfe before the face of the self same infinite Maiestie, before whom the Potentates of heauen doo tremble againe. In like maner thou maieest out of the wordes which he vsed in his petition, learne the forme which thou oughtest to obserue in thy prayers, not crauing such temporal thinges as thou desirest, absolutelye; but remitting al things to his diuine wil, wherto thou oughtest to conforme thy wil. Here maieest thou contemplate also, howe with the silence and obscuritie of the night, and with the words which our Lorde pronounced in his petition, this inwarde heauines he felt in his hart, increased and grewe greater, finding nothing that might possibly afforde him comfort. Ah! my moste

86 I. DOLOV. MIST.

sweete Sauour, the onely comfort of the comfortlesse and afflicted, how is it that I see thee this night without any comfort or ease at al, neither is there any of al thy deere frindes to comfort thee, for whose sakes thou art fallen into such heauines and anxietie. O that I had heard those pitiful sighes and gro-
 nes, which often issued out of thine afflicted heart, to th'ende, that nowe I am not able any wayes to comfort thee, I might yet at least taste some part of thy heauines and affliction, wherewith I might waile the occasion that I haue giuen thee to be heauie, and that my tears might serue for breade *a* to susteine me in this my miserable pilgrimage.

a Ps. 41
a 79
a.

a Mat.
 26. d.
 Mar.
 14. d.

In the thirde point thou maiest consider many thinges; firste, by the diligence, where-with *b* our Lorde went from his praier to visite his Disciples, and returned from them
 backe

OF THE PRAYER. 87

backe again to his prayers, thou maiest note the charitie and fatherlye care he had of them, whom he visited thus oft; Secondly, consider the greuous anguish and inward paine he suffered, which permitted him not to rest in any place. Thirdly, weigh the perseuerance and often praier which he taught vs, and is most necessarye so to be, to be fruitfull and effectual, Fourthly, consider the griefe it is like he felt, (fore-thinking the tormentes which he was to endure) seeing that by the imagination only thereof, he sweet in so straunge and miraculous a maner. O my Lorde, if the bare apprehension of thy future tormétes doo so sore afflict and make thee sweat so strangely, what shal the impression of the self-same tormentes doo! right evidently doth thy redye and willing heart shewe it self, wherewith thou wilt redeeme vs with the
 inesti-

88 I. DOLOV. MIST.

inestimable price of thy pretious
bloud, sithens thou beginnest so
plentifully to sheed it before tho-
se manifold wounds and stra-
kes, wherwith it shal hereafter be
whollye drawen out of thy body,
O my soule, learne to set by thy,
self, and doo not sel thy selfe so vi-
lely, as for the filthy plesure of sin-
ne; seing here, howe greatly thou
art set by of thy Redeemer, who
with so great a price hath bought
thee, and hath begonne to paye
the same, so long time before the
daye. Occupie thy selfe a while in
contemplating the meruailous vi-
sion of this garden, which is farre
surpassing that that Moyse saw
in the ^a mountaine; and shake off
the shoes of thy carnal concupis-
cēces, approching to behold this
beautiful face al bathed in bluddie
streames of sweat, wherin al the
Angels take singuler delite to loo-
ke! Gather me those doleful drops
that

^a Exo.
3.4.

OF THE PRAYER. 89

that fal on ground, by the vertue
whereof thy paines shal-be asswa-
ged, and thy woundes recured; sith
the celestial Phisition hath thus
vouchsafed to sweate them for thy
wel-fare.

Lastly meditate, how our Lord
being in this pitiful extremitie,
an ^a Angel came downe from hea-
uen to cōfort him. O Prince of An-
gels, howe hast thou thus excee-
dingly abased thy selfe for vs, that
thou standest in neede to be com-
forted by one of thine owne ^b ser-
uauntes? Al the Angelical quires
yeelde adoration and thanks vn-
to thee, who knowe muche better
then we doo, howe greatly we are
bounde to thee, for hauing vou-
chsafed thus to humble and abase
thy selfe for vs thy mozte vile crea-
tures. O sacred virgin, if thou had-
dest with thy corporal eyes viewed
this ruful spectacle (as it is likelye
thou diddest see it with thy spiritu-
al eyes)

^a Luc.
22.6

^b Ps.
103.2.
Heb. 1.
^b Epiph
lib. 3. in
Arria.
rom. 2.

90 I. DOLOV. MIST.

eyes) wel haddest thou stoode neede of an other Angel to haue come and comforted thee, For wel may we imagin, that thy woes should not haue wanted, nor any anguise and affliction to haue tormented thee. And albeir thou diddest not then bedewe the grounde with thy blouddie sweate, as did thy sweete sone; yet hapely diddest thou bedewe it with teares trickling from thine eyes, and filledst the ayre with lamentable sighes; and heauen with feruent praier. Howbeit, al this was litle in cōparisō of that which remayned behind, both for thee to see, and for him to suffer.

This vigilant & Shepparde being now lastlye of al returned to his sleapie sheepe, thou maiest meditate, howe he remained with them expecting the furious arriual of those *b* mad dogges that came to seek him, by whom he was cruellye assailed, bound, and caried to the houses

a Joh.
10. b.
Zach. 13
c.
Marc.
14. c.
b Psal.
21. b.

OF THE PRAYER. 91

houses of *a* Anna and Caiphas.

a Joh.

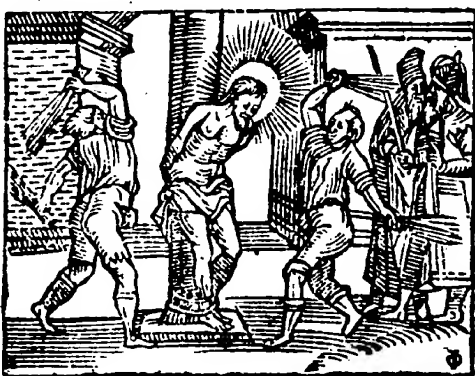
PRAYER.

18. c

Like as, O most sacred virgin *Math.*
and mother, thou wert parta- *26. f.*
ker of the ioyes and consolations *Mar. 14*
of thy most holy sonne, euen so *Luc. 22*
didst thou likewise participate of
the pains and griefs of his most bitter passion, sith that which he suffered in body, did cruciate thy blessed soul; and therefore, at such time as he praied, and sweat droppes of blood thorough the great anguise he felt in the garden of Gethsemani, then wert thou by imagining the same, whollye seased with vehement sorowe. I beseeche thee therefore, by this thy dolour, and his and thy heauines, that it may please thee to make me partaker thereof, that praying with bitter teares, and wailing my former manifolde and grieuous trespasses, I maye obtayne a ful forgiuenes of the same.
Amen.

OF

Our Sauour stript out of his cloathes
 To piller they did binde:
 And whipt and scourge his tender lim-
 mes,
 Like whelps of tygres kinde,



My finnes (swete Lorde) deserue the stri-
 Which thou dost suffer heere: (pes
 For which forgiuenesse on my knees,
 I aske with mourneful cheere.

THE SECOND DOLO-

*rous Miserie is of the whipping of our
 Lorde, concerning the which thou shalt
 meditate these pointes folowing.*

a. Luc.

23. c.

Ioh. 18.

a.

FIRST, how Pilate ordeined, that
 our a Redeemer should be whipped,
 supposing,

OF THE WHIPPING. 93

supposing, that by this chastisement he a *Mat.*
 might some-what appease the fiendish *27. c.*
 fury of those cruel Iewes, who with such *Mar.*
 obstinacie a required him to condemne *25. b*
 him to be crucified. *Luc. 23.*

SECONDLY, with what diligence e.
 and crueltie those barbarous executioners *Ioh. 19.*
 caried our Lorde into the Palace; and a.
 stripping off his clother, bound him fast
 to a piller, there to beate him.

THIRDLY, thou maiest consider
 the extreme dolour, which this most mild
 Lambe felte, whiles they whipt him; his
 most delicate flesh being with so many
 and so cruel scourges and strekes wholly
 torne and wounded.

VPON the firste point thou ma-
 iest amplifie, by considering
 the shiftes that Pilate sought to
 excuse him self from condemning
 him to death, who is the authour *b Luc.*
 of life; for first he b protested, that *13. a.*
 he fount no cause in him whye he *Jo.*
 ought to dye; secondlye, he sent *Ioh. 18.*
 him to Herode, that he might pro- *g.*
 nounce a. *Luc. 23.*

94 II. DOLOV. MIST.

nounce iudgement of him; thirdly,
 he ^a compared him with Barrabas
 the thiefe, perswading him- selfe,
 that the Iewes hauing choise to
 saue one of their two liues, would
 rather take innocent Iesus, then
 the seditious thiefe and murtherer;
 fourthly, this being not sufficient,
 he determined for a last remedie
 to make him be ^b whipt, weening
 that by this punishment he should
 mitigate their outragious mad-
 nes. Where note that al these mea-
 nes, wherby Pilate sought to deli-
 uer him, (knowg wel his innocen-
 cie) were occasion, that our Redee-
 mer was more tormented and af-
 flicted; for by this meanes he ^c ad-
 ded to the death of the Crosse,
 which they required, and was af-
 terwardes graunted the, the paine
 and ^c shame he suffred going and
 comming from Herode, and being
 accopted worse then Barrabas, and
 afterwardes most cruelly whipt
 and

^a Mat.
 27. b
 Mar. 15
 a.

^b Luc.
 23. c.
 Ioh. 19.
 a.

^c Luc.
 23. b.

OF THE WHIPPING. 95

and crowned with thornes, in such
 wise, as not onely they which are
 his open enemies, cause him to suf-
 fer, but he also, who desired to
 deliuer him, encreased his annoyes
 And thou, moste louing Lorde, let-
 test euery thing redounde to thy
 greater griefe, to the ende, that
 to those that loue thee, euerye
 thing may redound to their greter
 benefite. Blessed be thine infinite
 charitie for euermore, which ma-
 keth thee respect more our profite
 then thine owne peculier torment.
 Consider also, how many mischie-
 fes a vain loue and feare of the
 worlde is cause of, where-with this
 miserable ^a Pilate let him- selfe be
 ouercome; sith that (confessing
 him- selfe, that he founde no ^b fault
 in our Sauour, and knowing that
 he was accused of mere ^c malice)
 yet for al this did he condemne
 him iniustly to this torment, and
 afterwardes to death, making mo-
 re

^a Ioh.
 19. c.

^b Luc.

^c Luc.
 23. a.
 Ioh. 18.

^d Luc.
 23. b.

96 II. DOLOV. MIST.

re accompt of his owne interest,
then of iustice and of truth.

IN THE second point thou
maiest entertaine thy selfe, medi-
tating with great compassion the
cruelrie, wherewith those vile and
wicked ministers stripp the most
innocent Lorde of his clothes, and
binde him with hard cordes fast
vnto a pillar. Consider that his
mildnes, more then of a Lambe,
wher-with he suffereth him selfe
to be stript and tied, without ma-
king anye resistance, for ought that
they could doo to him Beholde
with the eyes of thy mind that
most sacred body, more beautiful
then a al mens, howe it stood al
naked, ful of shame, with necke,
armes and feete fast bound vnto
the pillar, in maner of a slaue
waiting for that greuous punish-
ment, which he was forthwith to
receaue; and weigh that his redie
and própt wil, wher-with he haply
saide

2. Nice-
ph. cap.
14. li. 1
hist.
Eccle.

OF THE WHIPING. 97

saide inwardly that verse of the ^aPs. 37.
prophet a Dauid: *I am redie to be* ^{b.}
whipt, and my grieve is alwaies in my
sight O most sweete Redeemer, me
thinkes I see thee fast bound to
that hard pillar; howbeit, these
cordes, be they neuer so stronge,
would litle anaile to holde thee, if
thou wert not more straitlye bouñd
thereto with the bandes of thy most
burning charitie, the which tied
thee much faster, with the desire
which thou haddest to warme and
mollifie our heartes harder a great
deale, and more frosen then the
pillar of marble, whereto thou art
thus bound. They stripp thee like a
slaue, that being starke naked,
they maye more cruelly scourge
thee, and thou willingly consentest
thereto, that by this meanes thou
maiest inuest with thy graces, and
set at libertie those, who had earst
with their vices made them-selues
the slaues of Satan.

E

In the

98 II. DOLOV. MIST.

In the third point thou maiest pause very conueniently, sith therein thou shalt finde more ample matter to melt thy heart with, considering that cruel rage, wherewith those wicked executioners beginn to beat this most sacred virginal bodye, causing that white flesh to turne to a sanguin hewe, and howe with the violēce of their blowes they flea his tender skin in such pitiful wise, as his most precious blood gushed out al ouer his body; the which was so barbarouslye torne and wounded, that he might wel pronounce that which was writen *a* of him: *There is no soundnes in my fle* *b*. Beholde now, O my soule, beholde attentiuely this most ruful spectacle, and take cōpassion of such a Lord, who hath vouchsafed to suffer suche paines for thee; beholde that Reuerend visage made pale and heauie, leaning against that hard piller, wherto he

a Ps. 37.
d,
Isai. 1. a

OF THE WHIPING. 99

he presseth him-selfe close through the most vehement pains he suffereth, which made him to breathe verie short, and to founde out most lamentable sighes. Beholde, howe he standeth fast tied and bounde vnto the piller, shedding his blood on earth, his eyes lifted vp to heauen, offering those most grievous tormentes to his celestial Father, which he endured most willingly for our trespasses. Consider how al this punishment and affliction which he suffered, sufficed not to disquiet, or make him lament at al; yea, the tormentours waxing wery through the infinite number of blowes which they had laide on him, yet was not he for al that weries with suffering; and his body being al torne and rent, yet was his soule and courages alwaies sounde, and readie to abide greater tormentes through his insuperable charitie. *a* Oimmaculate

a Ioh. 1.
d.
Apoc. 5.
b.

100 II. DOLOV. MIST.

^{a Isa.}
^{53.b}
^{Act. 8.} Lambe, howe doo I see thee al for-
lorne, besprinkled and died with
thy most pretious bloud; and thou
not onely standest without wai-
fling, like other Lambes, ^a before
them that shere thee, but also be-
fore them that strike and whipp
thy virginal body, thou neither
speakest, nor complainest thee at
al. O most sacred Virgin, if thou
hadst seene the pitiful plight whe-
rin thy most sweete sonne stood
bound, naked, couered with bloud
and blowes, howe would thy heart
haue been couered and wounded
with mortal woe; seing him, not
onely bereft of that robe, which
with thine owne handes thou had-
dest wouen for him, but also with-
out a great part of the skinne and
bloud, which he had taken in thy
virginal wombe ! O how much
more iustlye mightest thou haue
laimented then Iacob did, and
vpon greater cause haue saide that
which

OF THE WHIPING. 101

which he ^a saide : *Ennie, that most* ^{a Gen.}
cruel beast hath deuoured my sonne, she ^{37.8}
it is that hath thus wounded and ill in- ^{44.8}
treated him. Behold, O my soule;
howe meruailous is the mercie and
charitie of thy Lorde, that hath ^b ^{b Mat.}
endured al these thinges, to shado- ^{27.b}
we thee with his ^c ^{c Ps.} shoulders and
with his woundes ^d ^{d Isa.} to heale thy
woes, vouchsafing to take the cor- ^{53.a}
rection and chastisment due to
thee vpon him; that thou mightest
present this satisfaction to the
eternal Father, crauing humblye,
that it maye please him, for these
so great and ~~cruel~~ beatings of his
beloued sonne, to diuert from thee
the whipp of his wrath, which
thou through thine offen-
ces hast most iustly
merited.



A PRAYER.

Most holy Lady, who can possibly conceaue, how greuous was the sorowe of thy most sacred soul, when the virginal body of thy most sweete sonne fast bound to the piller, was with most cruel scourges whipped. O howe did his cordes gripe thy heart, howe did his wounds occasionate thy woes! I beseech thee therefore, holding vp my handes to thee in humble wise, Omother of mercie, by the moste vehement anguish of this his and thine affliction, that sithens he hath been tied for my trespasses, I maye be losed by meanes of thy sacred intercessions; and that I may for the merite of so manye his blowes, escape the punishment due vnto my most greuous sinnes. Amen.

A pat-

A Platted crowne of poynant thornes,
Vpon his head they straine:
Which drawing bloud doth pierce the
And passe vnto the braine. (flesh,



Ord let the memorie hereof
With me for euer bide:
That it may plucke and cleane pull off,
The plumes of peeuish pride.

THE THIRD DOLOR OV S

Misterie is of the Coronation, vwhen our Redeemer vvas crowned vwith thorns, about the vvhich thou shalt meditate these pointes.

First, howe these cruel ministers
hauing beaten our most patient
E 4 Lorde

104 III. DOLOV. MIST.

Lorde vntil they were werie, they then vnloose him from the pillar, and how he, hauing very hardly made shift to gett on his clothes, they stripp him anewe to put on that core of scorne.

aMat.

28.d

Mar.

15.b

Ioh. 19.a

Secondly, howe Pilate his fouldiers scorned him, putting on his backe an olde purple garment, crowning him with a crowne of sharpe thornes, and giuing him in his hande a reede in stead of a scepter; howe they adored him in mockerie, saying: *Al haile King of the Iewes*: smote him with the reede, and gaue him manye blowes.

bIoh. 1.d

Apoc. 5.

b.

Thirdly, howe hauing thus scorned and mocked him a good while, Pilate caused him to be brought forth, and shewed him to the Iewes, saying: *Ecce homo*, Behold the man; that by this meanes they might be moued to pitie, seing him thus scorfully and cruelly handled, albeit nothing sufficed to mitigate their diabolical obstinacie.

cIsai.

53.b

Act. 8.f

IN the firste point thou maiest pause, meditating how with the same barbarousnes and crueltie, wherewith these wicked ministres had bounde our most mer-

OF THE CORON. 105

merciful Lorde, they nowe vnloose him, and vse no kind of plaisters and pitie towards him, who is towards al men the most pitiful. Beholde howe he standerh fraught ful of griefs, and from top to a total torn with scourges, with the printes of the cords deep roo- rad in his tender flesh, which caused his no smal annoy; for he was fastned with such force, as (according as diners doo contemplate) the cordes were al couered with his very flesh; & with this grief went he vp and downe seeking his garments, which they had thrown here and there on the ground; and thus humblye gathering them vpp, put them on him with very great paine, no one vouchsasing to helpe him, or to afford him any comfort, but most redie were they, al of them, to torment and afflict him.

Ah my Lorde, where be nowe
E. 5. the

106 III. DOLOV. MIST.

the thousand thousandes, that Daniel in spirite saw, *a* doo thee dutiful seruice; and tenne hundred thousand thousandes which assisted at thy throne, and yeelded thee due adoration? Here is no one of those high Angels of heuen to be seene, that might adore and serue thee; but contrari-wise, so many contemptible men of earth, which commaund thee, and treade thee vnder their feete; and thou art wel contented here-with sith *b* *thou art not come into the world to be serued, but rather to serue others*, and therefore doth euery one abandon thee, and no one afforde thee helpe, like as thou alone, without others helpe, hast perfected our Redemption.

a Dan. 7
c.
Apoc. 5.
c.

b Mat. 20. d.
Mar. 10. f.

In the second point thou hast iust cause to stay, pondring that new deuise, which these deuilish executioners contriue to mocke, and withal to torment our blessed Sauour.

What

OF THE CORON. 107

What greater spite and ignomie might there be inuented, then to sett him thus out with *a* those counterfait ensignes of a king which they put vpon him? meaning thereby to signifie that he was ambitious, and vsurped the Title and Regal dignitie, which was not due vnto him? and what greater torment then that which they gaue him, incrowning him with such a crowne? the pricking thornes whereof did perce his head verie deeply, & *b* smitting of him with the reede, which in lieu of a Regal Scepter they had put into his handes; in such wise, as his eyes and face were al couered with the bloud which they caused to issue out of him; and yet doest thou see; howe he abideth al this with an inexpugnable patience; sith with his tormentes and annoiances, he vouchsafed to satisfie for our disordinate delightes and dissolutious;

a Mat. 27. d.
Mar. 15
b.
Ioh. 19.

b Mat. 27. d.
Mar. 15. b.

E 6 and

108 III. DOLOV. MIST.

and with his scornes and mockeries to pay for our pride and ambition.

^{a Psa.}
^{99. b}
^{Heb. 1. b} O King of heauen, O supernal Maiestie, ^a adored and reuerenced of Angels, and mocked and scorned of men! I knowe not wel, what I should most meruaile at; whether at the blindnes and most cruel moode of them that knowe thee not, and thus doo beat thee, or at the pietie and patience, wherewith thou abidest them, making farre greater accompt of our wel-fare and satisfaction, then of thine owne contempt and most bitter sorowes. Great, not doubt, is their impietie, which did thus torment thee; great also is the malice of our offences, which did occasionate the same; but farre greater is thy bountie and clementie, which is infinite, wherewith thou wert redie to suffer more dolors and afflictions then al they could

OF THE CORON. 109

could lay vpon thee. O my soul, contemplate deuoutly this most woorthie spectacle, and imprint it in thy heart, seing thou hast been the occasion of al these tormentes and reproches, which thy Lorde hath suffered: Let that his most ignominious robe, warme and heat thy coldnes; let that horrible crowne penetrate thy bowels; those sharpe and pricking thornes let perce thy head; let that be to thee an occasion of continuall loue, which was to him an occasion of excessiue griefe.

In the thirde point it is right meete thou intertaine thy selfe, beholding and adoring this thy most merciful Lord so lately crowned with that most cruel Diademe, and the other roial ensigns, which his pitiless aduersaries haue geuen him, wherewith Pilate made him be brought forth before al the people, that by seing this his

110 III. DOLOV. MIST.

his so ruful a figure, their furious
moodes might be fomewhat paci-
fied; and for this cause did he shew
him vnto them, saying: *a Ecce homo;*
as if he had faide: Behold the man,
whom you vniustly persecute, and
whose death you so greatly desire;
Behold him, whom ye say, would
haue made him-selfe your King,
how gretly to your liking doo you
nowe see him crowned and attired;
Behold him chastised, in such wi-
se, that hardly can he be taken for
a man, so farre is he from being re-
puted a king. And seing neither
these wordes which they heare,
nor that lamentable figure which
they behold, is sufficient to make
their adamantical heartes relent,
beholde thou him, O Christian,
and let thine relent, yea, rent and
burst in twaine for sorowe, consi-
dering, howe for thee it is, that he
is thus scorned, and vilanously in-
treated. For thy pride and hauti-
nes, is

*a Ioh.
19. a.
Aug.
tract.
196. in
Ioh.*

OF THE CORO. 111

nes, is he crowned with these pri-
cking thornes; for thy superfluous
and dishonest decking, is he thus
vestured with this ridiculous robe:
for thy folies and most vaine vani-
ties, doth he beare this sceptre of
reede in hande; for thy beastlines
and abominations, is that most
beautiful face defiled and beraide
with filthy spittle; *a* for thy disso-
lutions and wanton toyes, are tho-
se handes; and that necke fast tied
with harde cordes to the pillar.
See, O thou miserable and wicked
man see what God a most righte-
ous and merciful man hath suffred
for thy iustification; procure thou
therfore to be grateful to such a
benefactour, and not to renewe
his griefes with thy newe sinnes
And to th'ende, that for the doing
of this, thou maiest haue a more
abundant grace graunted thee,
presēt this pitiful figure to his eter-
nal Father, beseeching him, that he
wil

*a Isai.
50. c
Lact.
lib. 4.
Inst. de
vera
sap. cap.
18.*

112 ILL DOLOV. MIST.

^a *Pfal.* 83.^c will looke vpon his Christs face,
as it was then diffigured, when Pi-
late shewed him to the people; and
ferue thy turne with the selfe-same
wordes he then spake, saying: Be-
holde the man, O celestial father,
which thou so long hast ^b sought
^b *Exe.* 7.⁷ for, to oppose him-selfe against
^{22.8} thy wrath, and to be a Mediatour
betwixt thee ^c and sinners. Behol-
^c *Rom.* 5.^a de him, who is the brightnes of
Heb. 7. thy glory, and the figure of thy sub-
^{d.} *Ex.* 12. stance, how greatly he is obscured
^{f.} and difformed, to restore by this
<sup>1. Ioh. 2. meanes the beantie, which my sou-
^a *Heb.* 1. le through so great a number of
^{a.} sinnes had lost. Beholde the man,
who with his diuine bloud hath
sufficiently satisfied thy iustice,
Looke therefore, O most merciful
Father, looke vpon the lamentable
face of this man, who is both God,
and thy Sonne, and for the ho-
nour of that, which he, being most
innocent hath paid for me, par-
don</sup>

OF THE CORON. 113

don the manifolde sinnes, which I
haue committed against thy Maie-
stie,

Finally, thou maiest in this
point consider the incomparable
sorowe, which his most sacred mo-
ther felt, if (as it is thought) she
were there present, and sawe with
her bodily eyes this most woful
Spectacle; which (albeit were not
sufficient to moue those Iewish pi-
rillesse hartes to compassion) yet
sufficed it to rent the most sorow-
ful Virgins bowels in twaine, and
to perce through her most heauy
and dolorous heart, O most sa-
cred mother, looke wel, whether
this man that Pilate sheweth, be
thy sweete sonne or no; sith hardly
canst thou know him with this at-
tire and hew, so farre differēt from
that thou wast wont to see him in.
Thy beloued sonne is white and ^a *Can.*
ruddie, the fairest that was euer ^b *Pf.* 44.
seene amongst the ^c *Sap.* 1.
sonne of men ^{d.} the

114 III. DOLOV. MIST.

the brightnesse of the eternal light,
and Mirrour without mole, as the
a Ps. 44 a sacred writt doth cal him; but
a. nowe, seing him al bathed in bloud
defiled with spittle, al wane and pale
with woes, howe canst thou possi-
bly know him? Thy sonne, O Lady,
is king of heauen, before whom al
the powers celestial doo quake,
and the Domination doo adore
him; what hath that crowne of
most cruel thornes to doo with
him, that scepter of reede, and that
robe of irrision, wher-with those
caitiues doo thus scorne him? yet
neuerthelesse, albeit by his out-
ward apparace thou canst hardly
know him, yet maiest thou right
easily doo it by his inuincible pa-
tience, by his profound humilitie,
by his infinite charitie, wher-with
he condescended, to be thus crow-
ned like a counterfaite king, and
mocked here in earth, that we may
merite to be crowned with glory,
and

OF THE CORONAT 115
and to raigne with him in heauen.



A PRAYER.

Thy Heart was wholly woun-
ded with woe on euery side, O
most doleful mother, when thou
sawest thine onely sonne king of
heauen and of earth crowned with
pricking thornes, arraied like a
counterfeit king, made a spe-
ctacle and mocking stocke of men,
and that al this crueltie sufficed
not to moue or melt those flintie
heartes; I humbly beseech thee, O
most merciful Ladye, by this thine
ineffable grieve, that thy merciful
entrals take compassiō of my great
miserie; and seing thou seest wel,
howe the thornes of mine offences
doo pricke and wound my soule,
obtein me by thine intercession,
that the succour of diuine gra-
ce be abundant lye graun-
ted to me. Amen.

116 OF THE CARYING OF THE CROSSE.

Christ beareth heere his heauie Crosse,
With great and greuous paine:
The hugie burden of the which,
He hardly could sustaine.



What Crosse so ere be layd on me,
Good God I humbly pray:
That I may stowly beare it through,
Not fainting in the way.

THE FORTH DOLO-
*rous Miserie is when our Lorde caried the
Crosse on his backe, whereon he was to
be crucified, where upon thou shalt medi-
tate the pointes folowing.*

THE FIRST, is how miserable Pi-
late being vanquished with a world-
lye

OF CAR THE. CROS. 117 ^{a Ioh.}

lye feare, through the Iewes ^a threatning ^{19.c.}
ges ^b washing his handes; adiudged him ^{b Mar.}
to be crucified, whom he confessed to be ^{29.d}
innocent, the which his sentence our ^{Act.}
Redeemer accepted very humbly, desi- ^{17.d}
ring greatlye to dye for our life. ^{Mar.}

SECONDLY, contemplate how ^{15.b}
that most heauie Crosse was laide vpon ^{Luc.}
his shoulders, which he embraced very ^{23.c}
willinglye, and did what he could to bea-
re it, albeit with great griefe and paine,
which made him often times to fal flat
vnto the grunde.

THIRDLY, how the King of hea-
uen hauing caried the Crosse a good spa-
ce, not being able to go anye further with
that hast which they made him doo, they
not for compassion sake, but for the desire ^{c mar.}
they had to put him the sooner to death, ^{27.d}
tooke the Crosse from him, and caused ^{Mar.}
Cyreneus to beare it; and then did our ^{15.b}
Lorde speake to those ^d deuout women, ^{Luc.}
which folowed him with weeping eyes, ^{23.d}
amongst whom wel may we imagin that ^{d Luc.}
his most holy Mother was. ^{ibid.}

SAS TOUCHING the firste
point, thou maiest consider
the rage and diabolical obstina-
cie of those wicked Iewes, who
seing our Redeemer thus weakned
and

118 IIII. DOLOV. MIST.

and afflicted, & in so pitiful a plight as had beene sufficient to make al other heartes to relent, although they had bene harder then the ver-ye stones; yet were they no whitt at al appeased, nor any thing moued to compassion; yea, they cried out with a terrible fury, *a Crucifie him Crucifie him*: Then might that haue been wel saide by the which Iacob had prophecied, saying: *b VVo vvoorib their so obstinate furye, and their indignation so harde and cruel.* Where note, howe great a mischief it is, for a man to let him-selfe be blinded and possessed with the Deuil; for after he is once come to this point, then doth he participate of the same properties and conditions that the Diuel him-selfe is of and by that meanes is his enuie, his furie, and al his other vices rather hellish then humane. Note also to the same purpose, the blindnes and iniustice of miserable Pilate,

a Luc. 23. c.

Ioh. 19c

Mar. 15

d Mat.

17. c

b Ge.

29. a

OF CAR. THE CROS. 119

te, who hauing so many times confessed, that he founde *a* no cause wherefore to condemne our Lorde, yea, that he was iust; knowing also, that vpon a spite the Iewes had accused him, and deliuered him, into his handes, yet did he for al this, being vanquished with their importunitie, and a worldly feare, condemne the innocent to suffer death, and weeneth *b* howe by the washing of his hands, his conscience should be cleered. They are like to Pilate, who for feare of the worlde, and of losing their commodities, doo defile their consciences, and weene to wash them-selues with certain workes and outward apparances; where-with albeit they maye som tymes cast a mist before mens eyes, yet are they once sure, they can-not deceaue the eyes of God, who clooketh chiefly at the heart and meaning of eche one.

a Luc. 23. a

b Mat.

27. a

c 1. Re.

16. b

Psal. 6. b.

1. Par.

28. b

120 IIII DOLOV. MIST.

one. Doo thou therefore (good brother) considering this point, take heed of falling into such like errors, and thinke, howe it sufficeth not to beginne wel, as Pilate did, but it behoueth thee to be constant, and to perseuer vntil the ende, *b* if thou wilt be saued.

b mat.
10.c

Lastly, thou maiest in this Article consider the great patience and humilitie, wher-with the innocent Lambe accepteth so iniust a sentence of death, pronounced against him, by the which he merited, that the iust sentence of eternal death set down against vs for our sinnes, should be renoked; and that the sentence of absolution and pardon pronounced by the vicar of *Iesus Christe*, when we rightly confesse our selues vnto him, might be valuable and effectual.

IN THE second point thou hast great occasiō to be sory, meditating the crueltie, where-with the wicked

OF THE CROSSE. 121

wicked Iewes (presently after sentence was pronounced against him, which they so earnestly desired and craued) doo then take our Redeemer, and handle him much more spitefully then they did tofore, Pilate now hauing geuen him to them, to execute freely their furious rage vpon him And if heretofore they handled him so cruelly, hauing him but as a prisoner, alas, what maye we suppose they did to him being now condemned, and geuen wholly ouer into their most sacrilegious handes. Contemplate, with what inhumanitie they stripp off his robes of a mockerie, where-with they had earst *a Mar.* scorned him, and put his own clothes on again, that he might by that *15. b.* meanes be knowne of euery one; *Mat. 27 d.* heping grief vpon grieffe, & ignominie vpon ignominie. Behold howe they laye that most heauie Crosse on his weak shoulders, which
F they

1oh. 19. a.

122. III. DOLOV. MIST.

they had with great diligence prepared in such wise for him; ponder wel, how greatly his paine was increased by that so vnmercifull a waight, being so sore weakned with his former tormentes, and the bloud which he had lost alreadie. Consider howe they make his condition worse then that of the two theeues, whom they carye with him to suffer the like death; sith neither of them carieth his Crosse, as they make our most mild Sauiour to doo. This is the sceptre, (O my King) which these Infidels, and rebellions seruants of thine giue thee in signe of the soueraintie ^a which thou hast ouer them; the ^b which answereth very wel to the ^c crowne, wherwith they haue alreadie crowned thee; and thine inestimable charitie dissembleth and embraceth al with the great desire thou hast to conduct them by this way to thy celestial kingdome.

This

OF CAR. THE CROS. 103

This is the staffe whereof thou leapest, and goest therewith like an other ^a Iacob, to passe the flood of ^b Jordan, to witt, of death; to returne anon after thy resurrection, associated with those infinite legions of foules, which thou deliueredst out of Limbo, and cariedst vp to heauen with thee. With this staffe, and ^b with the five stones, which thou tookest in the mount Caluarie, that is to say, thy five most sacred wounds, thou foughtest like an other David against that proude giant Lucifer, & subduedst him, deliuering by this meanes thy people from the hellish hoste, which did on euery side enuiron them. This is the wood which thou bearest on thy backe like an other ^c Isaac, to offer thy selfe ther vpon for vs in this most acceptable sacrifice to thine eternal Father, being burned with the fire of thy most feruent charitie. Consider besides,

F 2

howe

^a *Isai.*
^{9. b.}
^c *22. f*
Tretul
lib. in
Iudeos.

^a *Ge.*
^{23. b.}

^b *1. Re.*
^{17. c.}

^c *Ge.*
^{22. b.}

124 III. DOLOV. MIST.

how the Redeemer going thus loadē with the grievous weight of the Crosse, fel to the ground through the vnmerciful weight that he bare; and howe they smiting him then a-freshmost tirannously, make him rise vp and go on forward; where thou maiest meditate, how not on-ly the weight of the Roode did grieue & tormēt him, but also both thine and the whole world their manifold and enormous offences, which he then bare vpon him going for thē in this wise to be crucified. So did the Prophet ^a Esay affirme, saying: *Howe the eternal Father had laide vpon him al our iniquities, that he should satisfie for al, like as he had offered him selfe for al.* O my most sweete Redeemer, howe grievous a burden did the ^b multitude of mine abominations occasionate thee, which thou bearest on thy backe, and paine thee much more then the Crosse it selfe doth. O, how great

^a Isai.
53.

^b 1. Pe.
2. d.

OF CAR. THE CROS. 125

great reason is it, that I weepe and waile with thee, for the paine which I haue caused thee to endure; and with-al, yeeld thee thanks, that thou like a good Sheppard hast vouchsafed to carye vpo thy sacred shoulder this ^a miserable strayed theepe, which thou diddest come to seeke in the wil-^b dernes of this world. Al the quiers of Angels, which thou lesteft behinde thee in heauen, adore and blesse thee, who knowe much better then we doo, howe greatlye the clemencie meriteth to be thanked, which moued thee to come, carye, and cure so vile a sheepe, as is that of humane nature; which thou diddest beare vpon thy backe, in carying of thy Crosse.

^a Luc.
15. a.
Mat. 18

In the thirde point thou mayest also interteyne thy selfe, contemplating, in what a pitiful plight our Lorde and Sauour

F 3

was

126 III. DOLOV. MIST.

^{a Mat. 29.d.} was in, when the Crosse was taken from him, and geuen to ^a Cyren^{Mar. 15}eus, because he was not able to go ^{b.} so fast as those wicked helhoundes ^{Luc. 23.d.} would haue had him. Howe greatly he was pained and afflicted, sweating through the wearines of the voiage he had made, howe wounded and annoyed through the heavines of the Crosse shedding his bloud a-new, which intermedled with sweat, did bedew the ground he went vpon; howe fraight with the shame and vilanies they did vnto him, howe brused with the blowes and strokes which they gaue him to make him go forward. O my God, what a countenance is this, ynough to burst his hart with compassion, who had neuer so litle of humane pietie. O my soul, if thou couldest throughly consider this passage, howe great cause shouldest thou find to take compassion & grief, at so many griefs, so

OF CAR. THE CROS. 127

so many outragious and spites, as ^{a 1. Pe. 2.d.} thou seest him suffer for thy sinns, ^a who neuer sinned, nor ever was any fals hood found in his mouth; and howe greatly oughtest thou besides to ^{b Luc. 23.d.} waile the hardnes of thy heart, which is not rent in twain with the ^{c. Amb. li. 10. in Luc. ca. 99. post Hieron in Mat. Orig. hom. 35. Theoph} remembrance of such a ruful countenance. O, if thou didst loue this ^{u) Eu- thy cap. Mat. 27.d. Mat. 16} Lord with such loue as thou art bound to doo, he louing thee so dearly, with howe great feruour wouldest thou desire to gather vpp those pretious droppes of bloud and sweat, which did fal on the ground, wherewith thou mightest washe out thy staines, and beautifie thy beastlye blemishes. Ah! what a spire shouldest thou beare that ^{d. Mar. 8. Luc. 9.c ubiquo- tidie ad- ditur.} Cyreneus, who eased in some wise the paine of this Celestial Monarche, carying ^b his Crosse before him as a Royal Standard; and that which he bare then perforce, c and maugre his wil, thou shouldest

128 III. DOLOV. MIST.

beare on thy backe with a willing and cheerful courage, knowing howe the same Lord hath faide: *That if any wil followe him, he must take vp his Crosse and followe him.* And seing thou hast not deserued to carry that Crosse, which Simon Cyreneus did, carye at least thine owne, like as thou art commaunded, that is to say, the toils and tribulations, which in this life shal befall thee. Carye also the Crosse of compassion, bethinking thee of that which thy Lord vouchsafed to suffer for thee; sith in this sort, thy seruice which now thou doest, shal be much more grateful to him, then that which Cyreneus earst performed.

Meditate also in this Article the pitiful plaintes of those deuout women that folowed him, who all wept ful bitterlye, seing the crueltie, wher-with the most patient Lambe was handled; but
about

Luc. 12.
d.

OF CAR. THE CROS. 129

about al, take compassion of those teares, which the most mournful mother shed, who, like as she loued her sonne more then did al the other women, so did she weepe more bitterly then the other, lament more then the other, and seeke more grieuous corseys then the other. O sacred virgin, who can possiblye conceaue the excelsse of thy most vehement griefes, when thou sawest him whom thy soule loued so tenderly, loded with that importable weight, weakned with so many woes, pained with so many woundes, contemned with so many iniuries, cupped with theeues, and adiuaged to the death of the Roode, which they caused him with such reproche and paine to carie carye. Euen such was thy soule then, as was the figures which thou beheldest with thy weeping eyes; neither did the thornes of sorowe perce thine

F 5 entrals

130 III. DOLOV. MIST.

entrals lesse, then those of wood pearce his most Reuerend head. This onely anguish, O my Soueraine Ladye, had beene sufficient to haue made thee dye, as it sufficed to make thee sowne, were it not thy life had been supernaturally preserued, to see the other tormentes which remained, for him in body, and for thee in soul, to suffer.

*a Daugh-
ters of
Ierusa-
lem,
weepe
not for
me, but
weepe
for your
owne
faul-
tis,
and for
those of
your
childre.
Luc. 23.
d.* O how much more willingly then Cyreneus did, wouldest thou haue performed his office, in carying of the Crosse; sith the strength which thy tendernes and sorows denied thee, loue did make supply of, and the desire thou haddest to beare some part of the afflictions, which, without al pitie they gaue vnto the afflicted, and grieved thee no lesse then they did him-selfe. Lastly consider the wordes, which our Redeemer spake turning him to the women that wept, which ought to make thee careful, and desirous

OF CAR. THE CROS. 131
desirous to bring forth some good fruit; sith otherwise, if thou beest a drye tree and barreine, thinke what punishment thou shal deserue, if he be thus tormented for thy sinns, which was a greene tree, so pretious and so fruitful.



A P R A Y E R.

NOWE grieuous and painefull was that voiage to thee, O most sacrest virgin, when thou diddest accompanye thy derec sonne to the monnt Caluary, carying the Crosse on his backe, whereon he was condemned to suffer death; wel did thy manifold sighes geue testimonie therof, as also the pitiful sobbes, and aboundances of teares which thou sheddest with the other women that
F 6 wept

132 IIII. DOLOV. MIST.

wept with thee, and accompanied him. I beseech thee, O most doleful mother, by the dolour and affliction which thou feltest in that houre, that by thine intercession I may haue such grace graunted me, as that I may alwaies faithfullye accompanie the same Lord, in carying of my Crosse; and that no worldly thing, be it prosperous or contrary, may euer se-
perate me from him.

Amen.



Christs

OF THE CRVCIFYING. 133

Christs tender handes and feete so
Of sinews and of vaines: (full,
Nailde to the Crosse our Lady vews,
Anne ruthfully complaines,



My sinnes (sweete Lorde) torment thee
Thy Mothers did not so: (thus
Make me therefore with thee and her,
Partaker of this woe.

Hy crowne, thy crosse, thy nailes, thy
And euery other paine: (wounds
Sweete Christ I craue, that euermore
I may in minde retaine.

THE FIFT ANDLAST DO-
lorous Misterie is of the crucifying of Iesus
Christ our Redeemer, touching the which
thou shalts meditate these pointes folow-
ing.

First

134 V. DOLOV. MIST.

Irst, howe being arriued at the mount Caluary, which was the place where they commonly did execute offenders, those wicked tormentours stript our Lorde out of his clothes, to naile him naked vpon the Roode.

Secondly, consider the incomparable torment which the most milde Lambe receaued, when they racked him out vpon the Crosse, and that his most holy handes and feete were perced through with great nailes, as also the wonderful patience wherewith he endured euery thing.

Thirdly, thou shalt meditate the shame which increased his other annoyes, when being thus naked and crucified, he was lifted vp vpon the Crosse, and placed a betwixt two theeues: and ponder here, what his most heavy mother felt, when she sawe him in this case, and hearde the wordes which he spake heing on the Roode.

If thou wilt dilate the meditation of the first point, consider, in what case our most louing Lorde was, hauing finished this his last and most dolourous procession, howe great the wearines was, which he felt, hauing made

OF THE CRVCI. 135

made so long and laboursome a iourney on foote, and lodeed a great peece of the way with the heauie burden of the Crosse. How great his weaknes, which made him almost to sowne, hauing shed so great a quantitie of bloud out of the manifold woundes he had receaued. Howe great the affliction was, that oppressed his most sacred soule, forethinking him of the extreme torments which he looked for, besides those that he had alredye endured; and for the mitigation of so many paines and griefes, the bedd which they had prepared for him, was that harde and narrow Crosse, wherō they minded to crucifie him; and the drinke which they presented to comfor him withal, was that wine mingled with gal, to th'ēde that no one of his senses or mēbers might goe scot-free without their peculier torment. O sweet Iesus, thou which art a most

136 V. DOLOV. MIST.

2 Mar.

22. d.

& f.

Mar.

15. b.

Luc. 23.

c.

Ioh. 19.

e.

Psal. 98

c.

Cyrl.

Alex.

li. 12. in

Ioh. ca.

29. li. 1.

histor.

Eccl.

b Ps. 68

d.

most pleasant hony-combe descended from heauen to *a* sweeten the sournes of men, and to ease their annoyes and griefes, findest no one amongst them that wil take compassion of thee, nor geue thee any moment of rest, yea, contriue new means how to afflict thee, and to heape *b* sorow vpon sorow. O ingrateful world, how yl a rewarde is this thou gieuest to thy maker and benefactor, which for hony affordest him gal and for solace, sorowe; and hatred for the loue wher-with he created thee, and came to redeeme thee; thee; and this thine ingratitude and most blame-woorthie blindness is cause of thy so barbarous crueltie, as meaning to crucifie him; thou wilt stripp him out of his clothes, that he may go naked to suffer death, who came naked into the world to geue thee life. Consider then, with what inhumanitie those

OF THE CRVCIFI. 137

those cruel hangmen plucke off his clothes, and with-al plucke of his tender shinne, and part of the fleshe which did cleaue thereto. Behold, how the most beauriful of al men standeth naked, and fraightful of shame, amongst so great a multitude of people, bleeding anewe al oter, through the rauing of his former woundes; and ponder the intolerable grieve of his most heauie mother when she sawe him bereft of the *a* robe which with her owne handes she had wouen for him, & without part of the skinn and flesh which she had geue him in her entrals, and clothed on-ly with dolours, heauines, and confusio, with which kind of attire his soul was also couered. Learne here to loue pouertie, seing he loued it *b* so greatly, who was geue to vs for a teacher; & was borne poore, liued poore, and naked departed this ingrateful world.

Ioh.

19. d.

b 2. Cor

8. b.

Ber. Ser

1. de

Vig.

Natini.

Amb. ca

13. in

stir.

virg.

138 V. DOLOV. MIST.

IN THE meditation of the second point thou maiest pause in like maner, considering, howe aboue al the dolors and torments, which the most innocent Lambe endured, they passed, which he felt when his most sacred handes and feet were with huges nailes fastnest hard vnto the Crosse. Consider the cruel blowes wherwith they nailed him; and how the blowes missing many times through the fiendish fury, where-with they were enraged (as we may godlily meditate) they fel many times vpon the palmes of his handes, and his fingers & toes, with such a force, as those delicate partes were wholly crushed in sunder, and wounded with intolerable torment. Behold like wise, how to make his members stretch out to the holes which they had alredy bored in the Crosse, they racke them out so vntemently, as they plucke

OF THE CRVCIFI. 139

plucke the bones out of the ioyntes with incomparable grieve, wherby was that fulfilled, which Dauid had prophecied, a saying: *They haue bored through my handes, and my feete, and haue numbred al my bones* Behold ^{a Psal. 21.6} then, how these sacred armes of our most louing Lorde are thus stretcht out vpon the Crosse, redy to embrace al those, that wil draw nighe vnto him; euen like to ^{b Aug. gust.} that his infinite charitie, where-with he suffred for al, Beholde these most puissant handes that earst created heauen and earth, and wherwith he had wrought so many miracles, howe they are now ^{c Zac. 13.6} nailed fast to the Roode, and distil forth that pretious liquor of his most sacred bloud, sufficient to cure al their spiritual infirmities that wil gather therof: sith this is the wholsome and most approved mirrhe, which the Spouse ^{d Cant. 5.2} saith in the Canticles, that her handes and fingers did distil. Con-

140 V. DOLOW. MIST.

Consider also, how those huge nailes were not onely driuen through the moste holy Sonne his handes and feete; but also perced the entrals of his blessed mother being there present. O what a horrible sounde made those vehement blowes of the hammers in her eares, which, no doubt, did more torment and wounde her woful heart, then if in very deede her holy hands had been stroken through. And this was a cause of doubling our most merciful Lorde his tormentes, who knew it wel inough, and loued her so tenderly, and tooke great compassion of her paines; in such sort, as besides the torment which these outward nailes did occasionate in his bodye, he had other inwarde nailes which afflicted more vehemently his most sacred soule. O most patient Iesus, how art thou on euery side enuironed with annoyances, Rightlye maiest thou

OF THE CRUCIFI. 141

thou say *a* that the waters of tribulation are entred into the very botome of thy soule; and thine inuincible patience abideht al, which maketh thee become dombe, and to stande like a Lambe, *b* before those that shere thee and torment thee. And if hapily thou openest thy mouth, it is only to *c* excuse & to pray for the, for so much as thine infinite charitie is that which holdeth thee surer nailed and fast ned to the Crosse, then doo those material and yron nayles, minding with this his so great cost, to confect a soueraine medicine to our saluation.

CONCERNING, the thirde point, thou hast a more ample matter to enterteine thee, pondring how our Redeemer being crucified, was exalted on high vpon the Crosse; that as he died for al men, so he might be seene of al men. This exaltation had *d* Moyse earst

a Ps. 68

b Isa. 53.

c Luc. 23.

Bedaca

94. in

Luc.

Leo Ser

11. de

Passio.

Theoph

Ansel.

d Nu.

31. c.

earst Ioh. 3. b.

142 V. DOLOV. MIST.

earst prefigured, when he raised vp
the Serpent of brasse in the wilder-
nes; sithens like as then al they we-
re healed of their corporal wounds
which looked vpon the Serpent;
euen so they, which with a liuely
faith behold this Lord exalted v-
pon the Roode, receaue cure of
their spiritual infirmities, which
are farre more dangerous. Pause
therfore (O my soul) pause and
shroude thy selfe vnder the sha-
dowe of this a tree of life, if thou
wilt rightly repose thee, and cure
thy festred woundes. Behold the
wholsome fruit that hágeth b the-
ron; which albeit thou seest naked,
conténed, blasphemed, and repro-
ued of this miscreant nation, yet is
he most sweete, most high, and of
infinite Maiestie; God hidden, who
vouchsafeth thus to dissemble and
cloke his puissance, to make his
mercy so much the better knowne.
Gather then this pretious fruit, and
trial

OF THE CRVCIFY 143

trial shal teach thee the. meruai-
lous vertue thereof. Make thy nest
like a simple doue, in the crannies
and holes of this a rocke, that is to
say, in b his most sacred woundes,
sith he geueth thee leaue, yea inui-
teth thee so to doo. Weigh wel the
throne which this day the eternal d.
King hath chosen amidst two thee-
ues and offenders, in the same
mount where such accustomably
were executed; meaning to signifie
by this, that as for sinners and of-
fenders he descended from hea-
uen, and was borne in the world;
so did he for sinners and theeues
dye in that place betwixt theeues,
paying by this meanes that he had c Ps. 68
not c stolne, and taking away the
filth and d infamie of that stinking
place, with the most sweete incen-
se of the sacrifice which he offred.
Learne moreouer in this point
to doo according to the exam-
ple which is shewed thee in the
mountain,

a Cant.
2. a

b Deut.
28. g

a Cant.
2. c

Ier. 48.

d.

b Bern.

Ser. 61.

in Can.

c Ps. 68

a.

d Abac.

3. d.

144 V. DOLOV. MIST.

^a *Exo.* a mountain, crucifying thy flesh
^{25.d} with her vices and concupiscences
^{Heb.8} as the ^b Apostle doth admonish
^{b.} thee; sith it is not meete that thou
^{Act.7.f} seeke after delicacies & superfluous
^b *Gal.5.* pamperings of the fleshe, seing thy
^{5.d} Lord his flesh thus cruelly hand-
^{Rome.6} led, as from the sole ^c of his foote
^a vnto the crowne of his head there
^{Colos.3a} is no one free spot in him; And
^c *Isa.1.* very indecent should it be, that
^{a.} vnder ^d a head crowned with
^{Psa.37.} thorns the other partes should be
^a nice and delicate. Contemplate
^d *Ber-* lastly in this point the extreme do-
^{nard.} lours which the most rusful mother
felt, at such time, as standing by
the Crosse, she saw him heaued vp
thereon, naked, racked, al wound-
ded, hauing his hands and feete
perced through, whereout those
foure flouds of bloud did issue,
being farre more pretious then the
^{e.} *Gen.* e foure flouds that issued out of ter-
^{2.b} restal Paradise; when she behelde
^{Eccle.} those
^{24.c}

OF THE CRVCIFY. 145

those gracious eyes wannie and pa-
le, where-with he was wont to
comfort al those that were heauie
and afflicted; that beautiful face,
wherein the ^a Angels desire to loo-
^a ke, diffomed and withered; that ^{1.Pes.}
^{1.c.} diuine head ful of thorns, which
had ^b not where to rest it. O Quee-
ne of heauē, what dolour was euer
like to thine, when with thy wee-
ping eyes thou beheldest this woful ^b *Mat.*
^{8.c.} figure! O, howe much more were ^{Luc.9.g}
thy anguishes sufficient to darken
thy most heauy hart, the was the
darknes which came then vpo the
earth, sufficient to darken it. To ^c *Luc.*
^{23.c.} whom may I compare thee, or to
whom may I liken thee, O most sa-
cred virgin, thine afflictio and tri-
bulation, being so great as is the
Ocean Sea! If the Angel, when he
first saluted thee, did cal thee, ^d *Luc.*
^{1.} ful of grace, at this instant he may cal
thee, ful of griefs and sorow, so
great a part of the bitter cupp,
G which

146 V. DOLOV. MIST.

which thy deare sonne dranke, being fallen to thy share; to whom, I humbly beseech thee, to offer those greivous dolours, which thou then enduredst, like as he offered al his bitter griefes, and the blood he shed, to his eternal Father for the redemption of the world. And thou, O celestial Father, behold, in al humilitie I begg it, beholde the
^{a Ps. 83.} face of thy Christe, and smel the
^{c.} sweetnes of the sacrifice which he offereth thee. Regard those outstretched armes, that represent the bowe which thou promisedst to place in the cloudes ^b in signe of
^{b Gen. 9. b} peace and frindshipp, which thou
^{Eccle. 43. b.} vouchsafedst to make with man-
^{Haba. 3. 6.} kinde. Listen to that sweete musike he maketh with the wordes he speaketh on the Crosse, where his head is al to torne, and his members and sinewes stretched out like
^{c 1. Re. 16. d.} Davids harpe, whereon when he played, ^c he made the fiend to flye;
 and

OF THE CRUCI. 147
 and seing al that he hath done and suffred, hath been to appease thee, and to obtaine mercie for vs, accept the same, O Lord, and send vs from heauen thy holy benediction.



A P R A Y E R.

Vhat griefe was euer like to ^a thine, O Virgin & most woful mother, when thou sawest thy dearly beloued sonne exalted on the Crosse, fastned thereto with huge nailes, from topp to toe al wounded like a lepre; hauing gal and vinegre geuen him to drinke, and blasphemed and mocked of that wicked nation! O howe in very deede did then the ^{a Luc. 2. c} dagger of woes, which ^a Simeon had foretolde thee, pearce through thy most afflicted soul! I beseech thee humblye, O most woful
 G 2 Lady,

148 V. DOLOV. MIST.

Lady, with ioyned hands, that for
thy sonne his most bitter passion,
and thy compassion sake, thou wilt
obtaine me grace to feele the taste
of his so strange torments, and of
thy excessiue sorows, that being
touched with a true compunction,
I may crucifie mine olde man
with al his vices & concupiscences.
Amen.

THE FIVE LAST MIS-
TERIES ARE CALLED
Glorious,

FOR THAT THE MOST HO-
ly Virgin Marye receaued them, after
her sonne was wholye glorious,
to witt, Both in bo-
dy and soule.



OF THE RESVR- 149
RECTION,

Hereafter three dayes, Christ from
the dead With triumph doth arise, (graue,
With body glorified so,
As thought cannot comprife,



Gord let me not lie dead in sinne,
But rise by grace againe:
And graunt me when all flesh shall rise,
In heauen with thee to raigne.

G 3 The



THE FIRST GLORIOVS

Misterie is of his triumphant Resurrection, vpon the vvhich thou shalt meditate these pointes folowing.

First, howe our Redeemer being dead, his most sacred soule descended downe to *a* Limbo to comfort *b* and deliver thence those holy fathers, which had so long time looked for him, with whom he staid til Sundaye morning, when verie early he returned to the sepulchre, and taking againe his most holy bodye, he rose vp glorious, and issued out of his closed sepulchre.

Secondly, thou maiest meditate, howe our Lord being thus risen vp, he appered first to his most holy *c* mother, who receaued an incomparable gladnes, seing him risen vpp so beautiful and so glorious.

Thirdly, meditate, howe after he had remained some space with his most blessed mother comforting and resioysing her, he went as therwades to performe

OF THE RESVR. 151

me the same office to his *a* Disciples, and his other deuout seruantes; amongst the which, he first appered to good *b* Mary Magdalen, who loued him most feruently, and with greatest desire did seeke him.

IN the firste point thou maiest entertaine thy selfe, meditating, howe al those holy Fathers, Patriarches, and prophets, with al the other *c* righteous persōs which had been dead from the beginning of the world, were al detained in Limbo, expecting the happye comming of our Sauour, who with the same charitie and humilitie, wher with he had humbled himselfe, in suffring *c* death vpon the Crosse, voucsafed also to humble him-self, in descending downe to Limbo, and visiring that blessed congregation, which with such feruent zeale had long time desired to see this happy daye. I leaue thee now to thinke, what sur-

G 4 passing

a Luc.

24. b.

& f.

Act. 1. a

b Mat.

28. b.

Mar.

16. b

Aug.

li 20.

de Ciuit

ca. 15.

Hier. in

ca. 4. ad

Eph.

c Phil.

2. b.

a Aug.
Ser.
137 de
tēpore.

152 I. GLORIOUS. MIST.
passing ioy those sacred soules re-
ceaued, when they sawe this most
sacred soule of Christ vnited to
the Diuinitie eater with such
triumph and puissance into their
prison, and with his brightness to
illuminate those mistie dongeons;
and vnderstood besides what he
had done and suffered in the world,
and the ende, wherfore he was dis-
cended thither to be onely to deli-
uer the out of their emprisonment,
and to make them endlesse happie.

What tongue can woorthelye
tel their consolations, their ioyes;
their songes, praises, and benedi-
ctiōs, which they sounded forth in
praise of their glorious benefa-
ctour? Neuerthelesse, albeit the ioye
of these redeemed soules were so
exceeding great, yet farre greater
was that of their Redeemer, begin-
ning now to see the glorious fruit
of his great paines, and the great
good, which his grievous passion
had

OF THE RESVR. 154

had wrought. O, with how great
reason might eche one then saye;
This is the day that our Lorde hath ma- ^{a Pf}
de, let vs reioyce and be gladd therein: ^{117.d.}
Where note, that albeit it may
seem other-whiles, that our Lorde
hath forgotten his elect, and that
which he hath promised them; yet
doth he not so, but expecteth the
fittest time, wherein he knoweth
how to fulfil the same, like as we
see he hath here done towards
these good holy Fathers. We must
not therefore wauer in our belie-
fe, but abide and waite with pati-
ence for his most holy comming.
Sithens as the Prophet Abacuch ^{b Aba.}
admonisheth vs: *b Our Lorde, whom* ^{a.}
thou hast so greatly called on, wil come
at length, and wil not lye; if he tary,
expect him; for he that commeth, wil co-
me, and wil not tarye long. Consider
also in this point, howe our Sau-
our hauing staide al Saterday with
those holy Fathers, reioycing and
G s com-

154 I. GLORIOUS MIST.

comforting them, as wel thou ma-
iest imagine, his most blessed sou-
le did on a Sunday morning retur-
ne to reuiue his most sacred body,
which laye in the sepulchre; whe-
rinto he entring, made it become
so beautiful and glittering as the
Sunne; and that bodye which a li-
tle before through the tormentes
of his passion was al wounded,
al blacke, and al diffomed *b* like
a Lepre, presently after it was
vnited to the most sacred soule,
and by it reuiued, became the most
beautiful of al bodies; & the black-
nes being now changed into
brightnes, the woundes and de-
formitie conuerted into an incom-
parable beautie, he reserued only
the *b* five most sacred woundes of
his handes, feete, and side, in
memorie of our redemption, the
which doo wonderfully shine
forth, and beautifie the same; and
the sight therof causeth a singuler
contentation to the blessed Sain-

*a Euag.
vbi su.
pra.*

*Aet. 10.
f. 13.*

*e.
Rom. 4.
d. 8.*

*1. Cor.
a.*

*2. Tem.
2.*

*Nic. ca.
37. li. 1.*

*b Luc.
24.
Ioh. 20.*

OF THE RESVRR. 155

tes, and moueth his eternal Fa-
ther to mercy in our behalves,
when for this intent it pleaseth
him to shewe them. O, happy
are those eyes, that shalt enioye
such a sight! O what a Mirrour is
this so cleare and beautiful, whe-
rein we maye often times take vie-
we of our selues, to know our de-
fects, and to reioyce our hartes, like
as his disciples did reioyce eche
time, that the same Mirrour did
shewe it selfe vnto them; and at
this day are they neuer sariated
with beholding it in heauen.

In the second point thou mayest
enterteine thy selfe, meditating
and beholding with the eyes of
thy soule, howe our Lorde and
Redemer did presently after he
was risen vp, visite his most holy
b mother, whom thou maiest
wel beleue, to haue been the first,
albeit in the Gospel there is no
mention made thereof; for, that
being a commaundement of
his,

a Mat.

28. b.

Luc. 24.

e. f.

Ioh. 20.

e.

b Ni.

ceph.

ca. 32.

lib. 1.

Sedul.

in arm.

Pas. ca.

20. de

Resur.

ver. 4. &

fine.

156 I. GLORIOUS. MIST

*a Eccl.
7.c.
Tob. 4.*

his, which the wise man reporteth; *a* Honor thy Father, and forget not thy mothers sorrowe, howe were it possible for the most obedient sonne to forget his mother, who loued him so dearly, and had so bitterly wailed, wept, and sorowed his passion and painful death; Whye should not she be comforted and comforted before al others, which was more afflicted then al others? If, as the Euangelist *b* reporteth, our Lorde did, after he was risen vp, appere to S. Peter that had earst denied him, why shal not we beleue, that he appered first to his blessed mother, that neuer did denye him: yea, continuallye confessed him, and loued him aboue al; and in whom alone the faith remained firme and incorrupted. Admitt therefore it was so, as reason requireth it should be, force thy selfe to meditate al litle, what ioy this blessed Lady, felt, when, being solitary in
her

*b Luc.
24.e.
Niceph
cap. 24.
c. 35.
lib. 1.*

OF THE RESVR. 157

her chamber, weeping, wailing, and longing to see the sonne of a righteousnes rise vp, to lighten and clear her darke and doleful heart, she sawe her self in a moment enuironed with the glistering beames of the beautiful light thereof. How great her gladnes was, when she sawe that bodye which she had lately left in the sepulchre dead, al wounded and deformed, nowe liuing, whole, glistering, and glorious. How great contentation she receaued, when she sawe the soueraine beautie and brightnes restored to that face ful of al graces, and those diuine eyes, wherewith he looked vpon her so cleare and so louely. What pleasure her sence receaued, when with her eares she heard the most sweete voice, wherewith he saluted her. Howe soueraine her exultation was, when she sawe those most sacred armes embrace her so louinglye,

*a Mat.
4.c.*

158 I. GLORIOUS MIST.

lye, and how with those most sacred handes which she had so lately seene fastned to the Roode, he with such pietie wiped *a* off the trickling tears of her reuered face; then might she saye, and that with great cause, that sentence of the Prophet *b* Dauid; *According to the multitude of griefes that my heart hath suffered, thy consolations haue reioyced my soule.* Consider then in the best wise thou canst the sweete communication that passed berwixt the blessed mother and the Sonne, the which, wel we maye beleue, did occasionate no lesse comfort to the mother, then did his sight, albeit she could vtter but fewe wordes, by reason she was wholly rapt in beholding that glorious vision which she had before her eyes, and in viewing euery particular feaulters of that body, and that amiable countenance, whose brightnes and beautie did so great-
lie

a Isai.

22.c

Apoc.7.

d.

e 21.b

b Ps.93.

d.

OF THE RESVRRE. 159

lye delite her nowe, as did the seing of it blacke and wounded heretofore torment her in the time of his painful passion. In like maner, beholding those wounds, which in his death had perced her virginal heart with sorowe, nowe become so faire and so glistering, she was therby replenished with so great a ioye, as she remained like one astonished, not being able to pronounce scarce any one word. Reioyce therefore, O Queene of heauen, sith thou hast so great causes to reioyce thee; Let thy spirite now *a* be glad *a* *Luc.2* in God thy Sauour, who hath fully satisfied the longing desires of thy soule? Nowe thou seest him risen vp again, whose death thou *b* *Can.2* earst lamentedst. *b* Now is winter, *c* and the stormes of his persecutions ignominies, and tormentes cleane passed ouer; now liueth he, and death shal haue no more *c* any *c* *Rom.6.b* dominion ouer him. Thou seest him
nowe

150 I. GLORI. MIST.

nowe farre more exalted then he was before depressed; now is he a conquerour of Death, of Hel, and of the Diuel; nowe is neither he to suffer anye more, nor thou to haue any further feare. Reioyce therefore, O Lady, and let thy soule receaue solace through his triumph and Resurrection, as it was before made sorrowful, euen almost to death through his painful death and passion.

IN THE THIRDE point thou maiest in like maner entertayne the selfe, being a matter of great consolation, considering howe our Lorde; lookewhat office he had performed to his most blessed mother, and the same vouchsafed he to doo to ^a his Disciples, and other deuout seruants; wherewith we may wel belecue, that the louing Ladye replenished with charitie, was very wel contented, yea, desired him so to doo; sithens, like as

^a Mat.
28. b
Luc. 24
b.
Ioh. 21.
^{a. b}
Act. 1. 4
Nic. es.
34.
E. 35.
li. 1

when

OF THE RESVR. 161

when he was borne, she laide him in a manger, signifying thereby, that albeit she alone did beare and bring him forth, yet would she not haue him for her-selfe alone, but for al; euen so would she not haue al the ioye of his glorious resurrection to her-selfe alone, but would in any wise, that others were made partakers thereof. Meditate therefore, how he first appered to good ^a Mary Magdalen, according to the testimonie of the holy Euan- ^a Mar.
gelists, who went with the other ^{16 b}
deuout women to ^b annoint him ^b Ibid.
with precious oyntments (^{16 a}
which they caried with them) in the sepul- ^{Luc. 24.}
chre; where not finding of him (albeit her companions went away) yet would ^c not she depart, sith ^c Ioh.
loue held her fast linked to the pla- ^{30. a}
ce where she had earli left him, whom she so dearly loued, and remaining there weeping, she with a desire she had to finde him dead,

162 I. GLORIOUS MIST.

a. Ibi. dead, merited to see him alieue and risen vp, albeit in Gardners weede, & in such fort, as she sawe him and knewe him not, our Lord aunswering herein to the disposition of her soule; for she loued and doubted, as he for the same reason appeared *b* in pilgrims shew to those two disciples that went to Emaus; where thou maiest note, how this Lord knoweth at one time; how both to comfort, instruct, and manifest the defects of his elect, and how such are best fauoured of him as most feruently doo loue him, like as we here see by good Mary Magdalen, to who for her feruent loue sake was this prerogative geuen, that she might first see her deerlye beloued Master; *c* and that she might be the messenger to announce the ioye of his Resurrection to those that litle thought therof, by reason of the heauines they were in, through the remembrance

OF THE RESVRRE 163
membrance of his death and doleful passion.

Thinke nowe, (good Christian) think attentiuely, what ioy that most deuout gentlewoman did feelee, whe she both sawe and knew her so dearlye beloued master. Ah Lorde, howe that heart leaped againe for ioy, whe our Sauour called her *a Ioh. 20.d* Mary, and she answered him forthwith with this louing word of master. O what a sodaine chaunge is this, how present an alteration? What did thy hart feelee (O good Mary Magdalen) being thus in a moment deliuered from thy surpassing sorows, and seased with such a wonderfuf consolation? *b Ioh. 20.d* What a boiling heat of hart was *b* that, that made her so impotent *Mas. 28.b* ouer her selfe, as to be about to embrace him, like one dronke in loue, wherby she quite forgot her-selfe of his most sacred Maiestie. O most happy teares, where-
with

164 I. GLORI. MIST.

with she bedewed the ground of that garden: which made her so sone to reape so sweete a fruit; happy the perseuerance, which made her tarye stil in that place wherby she was so singulerly reioyced and comforted of our Sauiour. O happy loue, a more strong the death, which made her to finde the authour of life reuiued and

a Can. 8
b

b Mal.

4. a

c Luc.

24. e

Nic. ca.

ca. 34.

W. 35.

li. 1.

a Mat.

28. c

Mar.

16. c

b Ioh.

20. f

Nic. ca.

25 li. 1.

risen vp, in the very place of death Contemplate afterwarde, howe she bied her to tel these ioyfull tidings to the Apostles, b whom, euery one of them, this Sonne of righteousness minded to witt, confect, and illuminate; for like as he was borne for al, and died for al, so did he rise vp again for al, and vouchsafed to communicate the ioyes of his Resurrection to al; forgetting neither, c Peter, who denied him, nor the other a Apostles, who were nowe for woe and distrust departed from Ierusalem; b neither Thomas,

OF THE RESVR. 165

Thomas, who continued so long time in his obstinate incredulitie; wherby is shewed vs, howe much more this Lord is inclined and prone to comfort and to fauour, then to afflict and punish; seing how in counterchange of those fewe daies wherin he permitted the through his death to be scandallized, troubled, and afflicted, he did afterwarde comfort and reioyce the farre more with his desired presence, appering many times to them, during the c fortie daies; mening ther by to ascertain the them better of the veritie of his Resurrection: whe- reout thou maiest learne to put thy trust in this most faithful Lorde. And albeit thou feele thy selfe other-whiles afflicted and grieuoussly tempted, dispaire not yet, for he wil haue care to comfort and visite thee in due time, and wil deliuer thee out of al thy temptations and afflictions, according

c Aff.

1. a

Nic. ca.

34.

lib. 1

hist.

Eccl.

as

166 I. GLORI. MIST.

a Tob. as it is writtē: *After a storme he sendeth a calme, and after sobbes and teares, he giveth consolations.*

PRAYER.

After a storme the aire groweth commonly clear againe; euen so is it happened to thee, O most Souerain Queene of heauen, for after the stormie and woful time of thy dere Sonn his passion, the bright and calme day of his Resurrection appered to thee, wherein thy heart was incomparably reioyced, seeing him risen vp glorious, immortal, and impassible. I beseech thee, O glorious Lady, by that inefable exultation which thou receauedst on this most happy dai, that it may please thee to make me partaker therof, obtaining me that I may dye to mine old life of sinn, and may rise vp againe with a newe life of grace, by means whereof I may afterwarde attaine to the true and perpetual life of glory. Amen.

Christ

THE ASCENTION. 167

Christ blessing his disciples heere
Doth in their sight ascende,
Aboue the Starres where he doth raigne,
In ioy deuōide of ende.



Prant me good Lord that I may spende
My life on earth so well,
As I through grace may fauour finde
with thee in blisse to dwell.



THE SECOND GLO-
rious Misterie is of the Ascension of our
Lorde, concerning the which thou maiest
meditate these pointes folowring.

Irst, how our Lord appered the
fortieth day after his Resurrectiō to
to his Disciples then being *b* at table; and
blamed their slacknes and difficultie in be-
leeuing his Resurrection, and afterwarde
taught them what they ought to doo af-
ter his Ascension, and commaunded them
to goe to Mount Oliuet, there to see him
ascend.

Secondly, thou shalt meditate, howe
al our Lord his Disciples being gathered
together in the Mount Oliuet, as also the
most holie mother our Lady, and the o-
ther deuott women there with them, our
Saviour came to the place where they we-
re, hauing with him those blessed trou-
pes which he had earst deliuered out of
Limbo; and after he had spoken to them
and bidd them al fare-wel, he beganne in
their

OF THE ASCENS. 169

their fightes to mount vp to heauen with
great triumph and exultation.

Thirdly, consider, how the blessed
mother, with the Disciples, and other
deuout women, as they al together loo-
king vp to heauen, where they saw our
Lord adscend, there descended *a* two An-
gels downe cladd in white, aduertisinge
them to make no longer abode there, and
then they al of them returned backe to Je-
rusalem.



IN the firste point thou maiest
meditate the exceeding cle-
mencie and lowlines of this our
Lord; who being that he was, did
neither disdain, nor was ashamed
to visite his poore seruants, and to
stay with them in any time, place,
or disposition whatsoeuer. Sith as *b* Mar.
Gospel *a* telleth, he appered to
them when they were at table, and
peraduenture did *b* eate with
them, therby to aduertise thee
that thou maiest at al times, and
H in



THE SECOND GLO-
rious Mysterie is of the Ascension of our
Lord, concerning the which thou maiest
meditate these pointes folowing.

Irst, how our Lord appered the ^a *fortieth day* after his Resurrectiō to his Disciples then being ^b at table; and blamed their slacknes and difficultie in beleeuing his Resurrection, and afterwarde taught them what they ought to doo after his Ascension, and commaunded them to goe to Mount Oliuet, there to see him ascend.

^a *Act. 18. a.* ^{Nic. ca. 34. lib. 1. ^b *Mar. 16. e.* ^{Luc. 24. f. Secondly, thou shalt meditate, howe al our Lord his Disciples being gathered together in the Mount Oliuet, as also the most holie mother our Lady, and the other deuout women there with them, our Sauour came to the place where they were, hauing with him those blessed troups which he had earst deliuered out of Limbo; and after he had spoken to them, and bidd them al fare-wel, he beganne in their}}

their fightes to mount vp to heauen with great triumph and exultation.

Thirdly, consider, how the blessed mother, with the Disciples, and other deuout women, as they al together looking vp to heauen, where they saw our Lord adscend, there descended ^a *two Angels* downe cladd in white, aduertisinge them to make no longer abode there, and then they al of them returned backe to Ierusalem.



IN the firste point thou maiest meditate the exceeding clemencie and lowlines of this our Lord; who being that he was, did neither disdaine, nor was ashamed to visite his poore seruants, and to stay with them in any time, place, or disposition whatsoeuer. Sith as ^b *Mar. Gospel* ^a telleth, he appered to them when they were at table, and peraduenture did ^b cate with them, therby to aduertise thee that thou maiest at al times, and

H in

170 II. GLORIOUS. MIST.

in al places securely cal vpon him, and howe thou oughtest to enforce thy selfe to order al thine actions in such sort, as if euery houre thou diddest expect his holye visitation. Note moreouer, howe his checkes and scouingges be of a Father that loueth vs right tenderly, and is greatly desirous of our profite. Like as thou seest here, howe after he had found fault with his Disciples incredulitie, he forth-with taught and instructed them of that they ought to doo in going rounde about the world, besides other graces and fauours which he did impart vnto them. At what time therefore thou feelest either inwardly his rebukes, or outwardly his roddes, be not troubled thereat, nor anye whit discouraged, but belecue assuredlye, that in thus exercising his whipp, he doth like a louing Father, who, as holye

^aMat.
18.d
Mar.
16.c.d.
Luc. 24
g.
Ioh. 20.
e.

writt

OF THE ASCENS. 171

writt doth ^a witnes, *Chastiseth him whom he loueth, and scourgeth him whom he taketh for his childe.* Contemplate then the singuler ioye wher with the holy Apostles were surprised, in beholding their most louing Master; and with what attention they gaue eare to his diuine wordes; and if the most holy mother were then present amongst them (as with godly deuotion we may belecue she was) howe much more she desired to behold and heare her sonne, then to taste any corporal foode: and if at other times whē she was at table with him, she forgot to eate her meat, as we may wel belecue she did through the contentation she receaued by looking on him, howe much more did she so this last time, knowing, how presently after he was to depart this world O sacred virgin, who can possibly cōceue, with how sundry cogitatiōs thy heart was at

^aHeb.
12.b.
Apoc. 3.
d.
Pro. 3.b.
Iob. 5.c.

H 2 that

172 II. GLORIOUS. MIST.

that instant occupied for on th'one side thou wast delighted with beholding his so amiable presence, th'other side thou languishedst, betinking thee, how, not many houres after he should be taken from thee, and that thou shouldest remaine herein earth, he ascending vpto heauen, whose absence could not choose, but be greatly grievous to thee; in such sort, as the self-same cause and object did make thee both glad and sorrowful; howbeit, this did in th'end chieftye comfort thee, that thou knewest such to be his wil and pleasure, wherto continually thou diddest conforme thy selfe.

In the meditation of the second point thou maiest intertaine thy self, being a matter of great deuotion, considering the wonderful Ascension of our Lorde, and beholding with the eyes of thy minde euery particularitie of the manner

OF THE ASCENS. 173

ner of his ascending; the which wil, no doubt, afford thee gret comfort and spiritual fruit. For it the ^a Prophet Elias promised to geue his Disciple Heliseus the gift of his spirite which he required, if so be he saw him ascend in that fierie chariot, where-in he was transported into earthly Paradise; howe much more iustly mayest thou hope to obteyne a greater gifte, if thou contemplate and viewe with the eyes of thy minde deuoutly and with attention, howe, not the Prophet Elias, but the Lorde of al the prophetes ascendeth; not in a chariot of fire, but by his owne vertue and power; not into terrestrial Paradise, but into the Emperial heauen, where he ^b sitteth on the right hande of his eternal Father; and if, as S. Paule ^c saith, Christe when he ascended into heauen, gaue many giftes to men, wel maiest thou beleue he wil doo the same euen

^a 4. Re.
² b.

Eccl. 48

b.

b Ps.

109. a.

Mat.

22. d.

Mar.

16. b.

Luc. 22.

d.

Aet. 7. g

Aug.

lib de

fide &

Symb.

ca. 7. b.

Eph. 4.

b.

psal. 67

b.

H 3

nowe

174 II. GLORIOUS MIST.

nowe towards them that doo spirituallie contemplate the same Ascension. Open therefore thine internal eyes, and with great faith and attention beholde howe the most holie Virgin with al that blessed companie that associated her, being arriued to the mount Oliuet, her most sweete sonne came also to the same place with the sacred spoiles of so many soules as he had earst deliuered out of Limbo. Doo nowe contemplate, with howe great sweetnes and affabilitie he talkest to euerye one; with howe great benignitie he embraced euerye one; with howe great charitie he blessed and comforted euerye one; and if he did thus to al, consider in what maner he behaued him-selke towards that his most sacred Mother, who loued him more then al, merited more then al, ad was more tenderlye moued then

a Lne.
24. g.

OF THE ASCENS. 175

then al with his departure. O howe much more sugred wordes maye we thinke he spake to her, howe much more singuler fauours he did her, and howe much more amiably he embraced her. The blessed Mother desired to accompanie her most deare sonne, without whose presence and company her life was lothsome, and painful to her; how-beit, it was not graunted her, our Lord wouchsafing, that she for a some timeshould remaine here in the world, as a Keeper and comforter of that litle flock, which the good Sheppard leest comfortlesse with his departure; neither thought he it meete, that in one day they should be made Orphans, being depriued of such a Father and a mother; the which this Lady vnderstanding, quieted her-selke, and like an humble and obedient hand-maid resigned her wil to his diuine wil,

H 4 saying

a Vnde-
cim an-
nos a
morte
Christi
Maria
vixisse
dicitur
apud
Niceph
ca. 3. li.
2. hist.
Eccl. ex
Enodio.

176 II. GLORIOUS. MIST.

a Luc.
1. d.

saying haply the same wordes in the Ascension, which she vttered in the incarnation; to a wit, *Beholde the hand maid of our Lord.*

b Luc.
24. g.

Having then in this wise talked with euery one, and taken his leaue of them al, behold, how by litle and litle he beginneth to eleuate him-self from earth, and to mount vpwardes into the aire with his hands lifted vpon high, wherewith he b blessed them, and with his eyes fixed on them, did amiably behold them. Here maieft thou meditate, what the most sacred virgin, with al that holyc assembly felt, seing him mount vp thus triumphantly; how their heartes did rent in twaine through loue, and howe they melted againe with teares, seing him goe further and further from them; and how they withal were incomparably reioyced, by beholding the triumphe and Maieftie, where-with he ascen-

OF THE ASCENS. 177

ascended, and hearing that heauēlye melodie, which the Angels and blessed Saintes did make, who al of them sounded forth most melodiously the praïses of this triumphant Conquerour; so that the hearing and seing of these thinges could not choose, but make them for ioye and tendernes of heart poute forth plentiful streames of teares. O glorious day, O soueraine-sweet solemnitie, O most renowned triumphe! thus is he honored a whom the King of heauen b Mat. wil honour; thus is he exalted, 23. b. b who humbled him-selfe so profoundly; thus meriteth he to triumph, who hath obtained so glorious a victorie. Behold, O King of heauen, thy exaltatiō, and the name aboue al names that was geuen thee for being thus humbled and made obedient to the death of the Crosse. Beholde, howe thou beginnest nowe to reape the

a Ester
6. c.

b Mat.
23. b.
Luc. 14.
c. 18.
c.

H 5 about-

178 II. GLORIOUS MIST.

abundant fruit that was promised thee, for hauing ^a lost thy life for our sinnes. Beholde the noble triumphe thou hast attained, for hauing with such prowes ouer come so daungerous and difficult a daye. Gett thee therefore, O Lord, get thee now to thy ^b rest, seing thou hast taken so great paines, and carye with thee the arke of thy sanctification, that is to saye, thy most sacred humanitie, which is the most rich arke, whereout was taken that pretious treasure of our redemption. Be c thou exaltel aboue al the heauens, O my God, and thy glorie be ouer al the world; Al Angels, and al men yeeld thee due adoration and reuerence, seing thou hast enriched and reioyced them al with this thy glorious and most miraculous Ascension.

In the thirde point thou ma-iest in like maner enterreyne thee,
medi-

^a *Isai.*
^{51.d.}

^b *Ps.*
^{131.b.}
^c *Par.*
^{6.g.}

^b *Ps.*
^{107.}

OF THE ASCENS. 179

meditating, howe the most blessed Mother remained with that holyc flocke in the mountaine, where she sawe her most glorious Sonne ascende vp to heauen; who al of them accompanied him with their corporal eyes whiles they might possiblye discern him, and did after he was once out of sight ^a *As. 1.* (being receued into a white ^a ^b cloude) associate him with their soules.

Contemplate a while here, how she with the other lookers on, being al of them deuoutly on their knees, fixed their eyes, on heauen without anye looking a-side or shifthing of places being, bereft, as it were of al their senses, and wholly rauished with this most glorious vision. Meditate besides, the solemn pompe and reioysing, where-with this glorious triumpher king of heauen and of earth was reccaue into heuen; think

H 6

af-wel

180 II. GLORIOUS. MIST.

as-wel as thou canst, with what musike, with what songes, with what praises, and with what reuerence euerie celestial order did receaue and adore him; howe the Angels reioyced; how the Archangels wondred; how the Seraphims burnet in loue; howe the inferior orders enquired of the superiour that which the Prophet ^a Esaias had so long time before foretold: *Who is this that cometh from Edon? to witt, the world; Who is this so beautiful and so attired in new garments, that ascendeth with so great puissance and triumph? with other like words and questions, whereof thou maiest meditate according to thy deuotion. Contemplate lastly how this most humble Lord being arriued at the Imperial heauen (who, as touching his humanitie was lesse then his Father) bowed him-selfe downe, repeting, it may be, the same*

^aIsa.
63. a.

^bIoh.
14. d

wordes

OF THE ASCENS. 181

wordes which in his prayer of the last supper he had vsed in the world; that is to say, *My Father, I haue preached and announeed thy name vpon earth, and haue perfected the worke which thou commaundedst me that I should doo; now therefore, doo thou clarifie me, O Father, with the clearnes of the glorie which I had with thee before the world was made. And then maiest thou meditate, how his heavenly Father made him sit in that high throne, on his right hand, where he nowe sitteth; that is to saye, that he exalted him, & made him partaker of the greatest goodes and excellencies that either haue been, or euer shal be graunted to any other; yea; that no creature can possibllye comprehend; which is to be vnderstood, in as much as he was man; for as he is God; he is equal with his Father, and hath the same glorie and Maie-*

^aIoh.
17. a.

^bRom.
8. f.

^{Ephes.}
1. d.

^{Collof.}
3. a.

^{1. Pet.}
1. d.

^{c. Ioh.}
10. f.

182 IL GLORIOUS. MIST.

Maiestie that his Father hath. The Prince of glorie being then receaued in this maner, (who neuer forgetteth them that loue and put their trust in him) sent ^a two Angels down to earth to visite his most deare mother, with al the other companie, as also to informe them of his arriual into heauen, and to deliuer such other speeches as he spoke to them; by whose comming thou maiest wel weene, how great consolation they al receaued, what praises and what blessinges they yeelded vnto their Lord, whom after they had with most profound humilitie adored, they returned with great ioye to ^b Ierusalem; Sithens albeit they were sorowful and heauie, as being left Orphanes in great solitarines through the absence of such a master and a Shepparde, yet because they loued him better then them-selues, Charitie (which

^a Act. I.
^b.

^b Luc.
24 g.

OF THE ASCENS. 183

(which seeketh ^a not her owne ^a 1. Cor. things) made them to reioyce more at the prosperitie and glorie of their most louing Lorde, then to sorowe the want of their owne consolations. This is that which thou mayest meditate touching the historie of this most glorious Ascension; and learne withal to desire,, seeke and sigh for celestial thinges, and to lothe al transitorye trashe, endeavouring, that thy conuersation be in heauen, where Christe remaineth ^b sitting on the ^b Collos. right hand of his eternall Father. ^{3. a}



A PRAYER.

LIKE AS, O most sacred mother, thou louedst Iesus thy most sweet sonne better then thy selfe, euen so didst thou make more accompt of his ioyes and hapines

148 II. GLORI. MIST.

happines then thou diddest of thi-
ne owne. And therefore, albeit thou
remainedst behind him here in
earth, yet diddest thou reioyce
greatly, when thou sawest him as-
cend vp to heauen, accompanied
with the Angels and Saintes he
caried with him, with such iubila-
tion, power, and Maiestie, as was
conuenient for so glorious a tri-
umpher. I beseech thee, O most ho-
ly Lady, by this thy ioye, that
seing thou then remainedst in the
world, for the succour and conso-
lation of man, that I may neuer
be destitute of thy protection, to
th'ende, that by meanes thereof I
may know my selfe to be a pilgri-
me in this world, and that my
thoughtes and conuersation maye
be principally in heauen; where
the self-same Lorde reigneth
in the glory of God
his Father.

Amen.

OF THE COMMING 18,
OF THE HOLY GHOST.

THe holy Ghost in parted tongues,
Discendes as t'were of fire,
And wellnixe six score persons doth
With heauenly reede inspire.



Come holy Ghost, come sacred spirit
Grant me thy grace diuine,
That I to thee in each thing may,
My wil at full resigne.

Collof.
3.4



THE THIRD GLORI-

rious Mysterie is of the comming of the holy Ghost, concerning which thou shalt meditate these pointes folowring.

Irst, howe the most sacred Virgin, and that holy assemblie which was present at our Redeemer his Ascension, remained together in the dining chamber or refectorie of Ierusalem, expecting the comming of the holy Ghost, like as the same Lord ^a had commaunded them to doo.

a Luc.

24.g.

Act. 2. a

b Act.

2. a

Nic.

cap. 2

li. 2.

Secondly, consider, how on ^b Whitson-day, al of the being in the same place, and deuoutly at their prayers, the holy Ghost came in forme of fyrie tonges, which were seene ouer eche one of the Apostles heades, who were greatly reioyced and comforted with this comming.

Thirdly, consider the meruailous effects, which the Ghost wrought in them, sith they which before were shutt close vpp for feare of the Iewes, presently after they

they had receaued the holy Ghost, issued forth, preaching with great feruour in the streates and market-places, by the which preachings a great multitude of people was conuerted.



IN the first point thou mayest entertaine thy self, meditating, howe the most sacred Virgin, with al the Apostolical Societie remained secret in the great hal of Sion, expecting, in great peace, charitie, and vnion that celestial ^a Comforter, which our Lord had ^{14.b} promised the. Thike what sighes ^{15.d.} what sobbes, and what store of teares they shedd, and how feruent and continual prayers they made in this behalfe, and learne thou, that if so be thou couet to haue the same comforter come to thee, it behoueth thee necessarilye to haue the same disposition; that is to say, to be vnited with al in perfect ^{19.a} peace

188 III. GLORI. MIST.

peace and charitie, estranged from
all strife and contention ; litch this
diuine spirite wil, that such as dwel
in the house where *a* he is to come,
be of this disposition ; like as con-
trarywise, the wicked spirite, whe-
re-focuer he soiourneth, doth what
he can to *b* sow furious debates
and enmities.

This L. wil also be greatly lon-
ged for, and inuited with often
praier, according to that our Sa-
uiour said once with a loude voice:
*If any be athirst, let him come to me and
drink* Which he ment by the holy
Ghost ; which al they were to rece-
aue that would beleue in him.
Note moreouer in this point, how
the Apostles went not forth to
preache before they had receaued
the holy Ghost, like as their *d* Ma-
ster had warned them be fore ; whe-
ce such as are to exercise the same
office, may learn, how before they
beginne, it behoueth them to with-
draw

COM. OF HOLY. 189

them-selues, and to pray for the re-
ceauing of the same spirite, without
the which, the worde they preache
che shal be of smal efficacie and
auaile.

Here maiest thou meditate in li-
ke maner, how feruent and deuout
were those prayers which our Lady
made in this place, who vnderstoode
much better then the rest, the cau-
se of this their retyring, and of how
great importance and woorthines
was: the spirite which they requi-
red, by whose meanes the Gospel
was to be preached through the
vniuersal world. O happie was
that habitatiō where such worthie
persons remained; more happy the
exercises wherto they addicted
them-selues: but most happie the
tresure and the consolation which
they looked for. O Harbour far
more excellent and delicate then
is the terrestrial Paradise! howe iust-
ly might that be applied to it which

Iacob

a Ps. 67
a.

b Mat.
23. d

c Ioh.
7. f

d Luc.
24. g
Act. 1. a

190 III. GLORI. MIST.

a Ge.
28.c

Iacob hast earst *a* said: *Verily our Lord is in this place, this is the house of God, this is the bathe of heauen* Sith here there was nothing thought of but God, nothing spoken of but God, nothing desired and wished for but onely God him-selfe.

b Pro.
13.b

As Touching the second point thou hast a plentiful subiect to warm thy soule with, entertaining thy selfe in meditating the coming of the holy Ghost. Thou maiest therefore thinke with godly zeale, according to thy deuotion, howe after that sacred Colledge had beene thus assembled together certaine dayes, giuing them selues diligentlye to the exercise aforesaide, and seing howe the holye Ghost staid longer in his coming then they desired, they beganne to be heauie; for as it is *b* written, *The de-laid hope afflicteth the soule*; yea, and some did hapily beginne to doubt. Our Ladye vnderstanding their affliction, like a true mother

OF THE ASCENS. 191

mother and comforter of the afflicted, endeouored al she might to comfort and harden them, persuading them, to perseuer in their prayers with greater seruour and *a* faith, assuring the, how they should besooner visited and comforted of the holy Ghost then they looked for, and to animate them the better, fel her-selfe to her prayers with them.

Contemplate nowe, howe the pitiful mother kneeling on the ground, with her handes and eyes eleuate vp to heauen, wholly inflamed in diuine loue, poureing forth abundant streames of bitter teares; did with great instance and seruour craue, that the celestial Comforter whom they expected would vouchsafe to come; and amongst other deuout speeches wherof thou maiest meditate, she vttered, likely ynough, that sentence of the royal Prophet *b* Dauid: *Sende Lord* *b* Psal. 103.d.

192 III. GLORI. MIST.

*Lord thy holy spirit, and they shalbe
creata: to witt, new affectes, newe
thoughtes, new wordes, newe for-
ce, in these thy seruants which desi-
re and craue thee; b And so sha't thou
renew the face of the earth. O how
great consolation did the prayers
and speches of this most blessed
Lady geue to this holy Congrega-
tion; how exceedingly did she co-
for the, wow did she inflame them
howe did she animate and stirre
them vpto doo the same. A most
pleasant and deuout thing is it to
meditate and viewe with our spiri-
tual eyes this prayer which the
most holy mother made in earth,
but much more to cōtemple that
which the most sacred Sonne, as
man, made in heauē, like as he had
promised to his Disciples, saying a
I wil pray my Father, that he wil geue
you another Comforter. Whose prayer
thou maiest wel thinke, how fer-
uent how gracious, how effectual
and*

COM. OF HOLY GH. 193

and acceptable it was to his eter-
nal Father, especially, when he
presented to him those most sacred
woundes, which so lately he had
receaued, and reserued to this en-
de. Thus so many deuout pra-
yers, so many sighes, wishes,
sobbs, and teares hauing been
made before, on whitsonday, at
the a third * hour, which was the
selfe-same daye and houre, whe-
rin the old lawe had earst bine
giuen in the mount Sinai, they re-
ceaued the holy Ghost in the mount
Sion, who engraue the newe and
Euangelical lawe, not in tables of
stone as b before, but in their c
heartes of flesh; & those tonges
of fire which wer seene ouer the
Apostles, signified the fire of diui-
ne loue which he kindled in their
hartes, and the eloquence which
he gaue to their tongues to preach
with efficacie this Euangelical
lawe, like as they did ouer al the
I whole

a. Aff. 2.
b. Nic.
li. 2. cap
2. hist.
Eccl.
* The
third
houre is
about
nine of
the cloc-
ke in the
mornin.
accor-
ding to
our ac-
compt.
b. Exo.
20. a &
34. d.
Leuit.
19. a
Dent.
4. a. 5. a.
10. a.
c. Exo.
31. d.
Dent. 9.
b. c. 2.
Cor. 3. a

a Ioh.
14. b

194 III. GLORIOUS MIST.

whole world. O happye were they which merited through the grace of God to be instructed of such a Master, and comforted of such a Comforter; sith that good part befel to them, which the prophet Dauid wished for, when he ^asaide: *Blessed is the man whom thou shalt instruct, O Lorde, and to whom thou shalt teach thy lawe.*

^a Psal.
93. b.

In the thirde point thou mayest like-wise enterteine thy selfe, if thou list, considering the great matters which the holyc Ghost wrought in the Apostles, in such sort, as one might wel ^bsay: *This is a change wrought by the right hand of God; seing in one instant, he made them, of feeble, strong; of ignorant, learned; of indeuout, feruent; ioyful of sadd; and of terrestrial, celestial.* Wel saith the Euangelist S. Luke, that at the comming of the holyc Ghost, *There was sodainly a sound made from heauen, as of a great winde,*

^b Psal.
76. l.

^c Act.
2. a.

COM. OF HOLY GH. 195

winde, which filled al the whole house where they satt. It was no noyse or sounde of trompett which might moue any feare or horror, but a sound as of a sweet musike, and harmonibus melodie, which comforted, encouraged, moued, ascertained, and gaue signe of the abundant graces that were infused. And therefore is it saide, that it filled al the whole house, it filled their hartes which was the chiefe house wherein this heauenlyc gest came to lodge; it filled al their senses & powers, their vnderstanding with wisdome, their wil with loue, their memorie with assurance, their eyes with modestie, their tonges with eloquence, their handes with liberalitie, their feete with diligence, and al their soules with al kinde of vertues. Thus behooued it that they should be filled, who were to fil others, and that they shoulde receaue al

I 2 maner

196 III. GLORIOUS. MIST.
 maner of giftes, who receaued
 them for the whole Church. And
 therefore presentlye after they
 were filled, they beganne to sprea-
 de and sowe what they had rece-
 ued, and to shew the strenght
 which was geuen vnto them; sith
 they which were before shutt vp
 for feare, and durst scarce vtter
 the name of Iesus Christe, or make
 any mention at al of his most holy
 misteries, doo now coragiouslye
 come abroade in publike shew to
 preach, to reprehend; to a dispute,
 and to shew; that there is no
 other name, wherein they might
 be saued, but only that of Iesus,
 whom they them selues had cruci-
 fied, to whom they thus preched.
 And this did they with such fer-
 uour and efficacie, as S. Peter in
 the very first Sermon *b* he made
 conuerted almost threethousand
 of his audience O diuine power;
 O meruailous vertue, O celestial
 force

*a Act. 4.
b.*

*b Act.
2. f.
Nic. ca.
2. li. 2.
hist.
Ecol.*

COM. O.F HOLY GH. 197
 force ! This is the newe wine,
 which, as our Sauour *a* said, should
 be put into these newe vessels
 which were prepared for this pur-
 pose.

*a Mat.
9. b.
Mar. 2.
c.*

O my soule, if thou wouldest
 dispose thy selfe to taste of this
 sweete wine, howe soure would
 al worldly thinges be to thee,
 which at this instant seeme so fa-
 uourie? If thou wert so happie, as
 that this holye winde might
 breath vpon thee; refresh thee, and
 guide thee, O, howe much more se-
 curely mightest thou saile and ar-
 riue at the desired port? This is
 that wind which the Spouse desi-
 red and craued in the *b* Canticles,
 when she saide? *Gett thee gone thou
 wind of North; and come thou wind of
 South; breath vpon my garden, and it
 shal become odoriferous and fruitful*
 Thou maiest contemplate lastlye
 in this point the ineffable ioye
 which the blessed Lady receaued,
 I 3 who

*b Can.
4. d.*

198 III. GLORIVS MIST.

who was more then al other replenished with the graces and giftes of the holye Ghost, seing and hearing the prosperous, beginning and successe of the holye Church, and the abundant fruit that begann to rise of the sacred bloud which her blessed Sonne had shedd; which did so much the more reioyce her, as her desires were more feruent, her charitie more inflamed, her grace more plentiful, with al the other giftes she had receaued.



A PRAYER.

QUEREAT was the ioy and comfort which thou haddest. O sacred mother of mercy, when being assembled with the holy Apo-

COM. OF HOLY GH. 199

Apostles and Disciples of thy blessed Sonne, the holy Ghost descended in forme of fire, and illuminated, inflamed, and comforted them al to goe and preach the sacred Gospel with great feruour, wherefore, I beseech thee most sweete and bountiful Lady, by this joy common to thee, and to al them, that thy effectual prayers may helpe me, to the ende that I poore ad comfortlesse wretch maye also be made a partaker of the graces and giftes of the same celestial Comforter, wherby I may feruently loue him, extolle and praise him euerlastingly.
Amen,

I 4 Our

200 OF THE ASSVMP-
TION.

¶ Vr Ladie who on earth had liude,
From earthly sinne so free,
Deserude with heauenly glory great,
Assumpted thus to bee.



¶ Weet uirgin pray vnto thy sonne,
In life to grant me grace,
To serue you so in earth as I
In heauen may haue a place.

T H E

OF THE ASSVMP. 209
in thine immaculate conception
and Nariuitie, which was most pu-
re and free from al sinne, the best in
thy life, which was al holy, and a
Mirrour of al perfection; the best
in thy death, which made thee no
whitt afraide, as it doth sinners,
yea, was to thee a passage to true
life The best part therefore hath
bene geuen thee both in earth, and
in heauen, whether thou wentest
to reigne eternally.

IN the third point thou ma-
iest pause, delighting thy selfe with
the consideration, howe that most
sacted soule departed out of this ^{amaria}
life the most beautiful, the most ^{obit an}
gracious, the most holy of al pure ^{no eta-}
and simple creatures, how reple- ^{tis sue}
nished with merits, with giftes, ^{59.24} Christo
with vertues, with excellencies, ^{passo. 11}
and spiritual riches, the greatest ^{Nic. ca.}
that may be possibly imagined, ^{3 li. 2.}
proportionable to the incompa-
rable dignitie which was bestowed
vpon

210 III. GLORIO. MIST.

a Amb. li. 2 de virgini. Aug. 2. Serm. de As- fumpt. b Apud Sulpi- tium. Seuerū sub finē li. 1. de tranf. B Mart. c Hier. de Pau- lo. 1. Eremit. in ipſius vita. d de Catha- rinacō. ſtat ex Meta. phraſt.
 vpon her *a* Conſider a while the
 maner how this moſt bleſſed ſoule
 accompanied with quires of Angels
 was conducted vp to the Celeſtial
 Court; neither are we to doubt at
 al hereof; for if we read of S. *b* Mar-
 tin and manye mo *c* Saintes of both
 d ſex, who leauing this life, were ac-
 companied with Angels, and ho-
 nored with their heavenly ſonges
 I ſee no reaſon why this fauour and
 honour ſhould be denied the holy
 of holies, and more holy and woor-
 thy then al; Yea, we may not only
 affirme this to be moſt true, but
 belecue with godly deuotion, that
 not onely the Angels, but that
 which is more, the king of Angels
 in proper perſon vouchſafed to
 come and doo her this honour.
 Herevpon is it, that ſome doo con-
 template, how the moſt holy mo-
 ther being vpō the laſt hour of her
 bleſſed departure, her moſt ſweet
 ſonne deſcended from heauen,
 associated

OF THE ASSVMP. 211

associated with the celeſtial pow-
 ers, and entred *a* into that bleſſed
 houſe where ſhe laye; and behol- *a Apud*
 ding her with thoſe his amyable *Io. Euā. cui com- menda-*
 eyes, ſpake that with a moſt ſweet *ta ſue-*
 voice to her, which the husband *rat. Io. 19. c. Vide*
 ſaid to the ſpouſe in the *b* Cāticles; *Nic. ca. 24. lib. 2. & Hier. ſer. 1. de*
 Thou art al faire, my frende, and there *assump. ſom. 4. b Can. 4. b. c Can. 2. c.*
 is no blemish at al in thee? come from Li-
 ban, my Spouſe, come from Liban, and
 crowned ſhalt thou be. That iſt to
 ſaye, Come receue the recompen-
 ce of thy deſertes; the treaſure
 which thy moſt holy workes haue
 merited, the crown that is due to *b Can. 4. b. c Can. 2. c.*
 thy ſo excellent verrues; *c* Get vp,
 my Doue, it is nowe high time to
 iſſue out of this exile; no toiles, no
 teares, no ſobbes or ſorowes any
 more. Come to enioye the pleaſu-
 re of thoſe woundes, which when
 they were geuen, did occaſionate
 thy ſo great woes; come nowe and
 reſt thee for the paine which
 thou

212. III. GLORI. MIST.

thou hast taken. Come, nowe be
merye, for that thou hast wailed
and wept, and for that thou hum-
bledst thy selfe so lowlye, come
nowe to reigne perpetually. These
and suche like wordes maiest thou
according to thy deuotion med-
itate to haue bene spoken vnto her;
sithes there is no Gospel nor other
sacred writt, wherout we maye ga-
ther the certaine Storye of her de-
parture; and therefore eche one
maye lawfullye meditate that
which shal cause him to haue best
deuotion. Doo thou therefore cō-
temple, what consolation, what
ioye, what iubilation this most ho-
ly soule receaued with such woor-
des, with such a sight, and with such
a companye; with what confiden-
ce and securitie did she depart this
life, the most Soueraine King of
heauen, takeing her in his most sa-
cred armes, kissing & cherishing
her most louingly according as

*Ag.
ser. 2. de
Assump.
to. 10.
Hier
epist. 1.
de As-
sumpt.
ad Pau-
lam &
Enst.
to 4.*

a S.

OF THE ASSVMP T 213

a S. Bernard medireth. O glorious
Ladye, what tongue can possiblye
declare the ioye thou feltest seing
thy selfe thus highly honoured,
and thus embraced betwixt those
sacred armes of thy dere sonne. If
the Spouse *b* saith, that her soule
was melted when her louer spake
vnto her, howe fared thy soul, I
beseech thee, hauing heard thy
best beloued his wordes, seene his
amiable countenance, and tasted
of his courtesies. Howe much mo-
re was it melted with loue, and
transformed into her louer, and
replenished with such delights.
Behold now, O moste blessed mo-
ther, al thy desires fulfilled, nowe
hast thou obtained that which
thou requiredst; now hast thou
found that which thou soughtest
for; now doest thou possesse that
which thou desiredst. Sweet were
the kisses thou gauest him, and the
louing intertainment thou vsedst
towardses

*a Ber.
paulo
post me-
dium
Ser. 1.
de As-
sumpt.
ruj.*

*Aug.
initio
ser. 2. de
Assump-
qui est.
35. de
Sanctis
to. 10*

a *Mat.* towards him, when thou *a* borest
 him being a litle one in thine ar-
 mes into Egypt; *b* but farre sweeter
 b *Bern* were those which thou receauedst
 of him, when nowe being a great
ser. 1. de one he caried thee to heauen, to
Assum. enioy the greatest goodes, the
Aug. greatest riches, the greatest felici-
Ser. 2. tie that was euer graunted to any
de As- creature, For if so be no *c* eye hath
sumpt. scene, nor eare heard, nor humane
c 1. Cor. vnderstanding can possibly conce-
2. c. aue the goods that God hath pre-
Isai. 64 pared for those that loue him.
 Who can possibly conceue or ima-
 gine those which he hath prepared
 for thee, which diddest not onely
 loue him more then al, but diddest
 engender him of the most pure
 bloud in thy body: a priui-
 ledge graunted to thee
 alone, and worthy
 thee alone.

A prayer

A PRAYER.

W^Hat spirite can possiblye
 conceaue, O most blessed
 Queene of Angels, that incompa-
 rable ioye, wherewith thy heart
 was filled, when that happie houre
 being come which thou wirth so
 great desire haddest longed for,
 thy most holy soule was deliuered
 from the bondes of the fleshe, and
 went to enioy those inestimable
 treasures which were prepared for
 thee in the Celestial Region. I hum-
 bly beseech thee, O most glorious
 Lady, by this most happy day of so
 soueraine consolation, that thou
 wilt vouchsafe to remember me
 most vnwoorthie sinner that re-
 maine in this vale of teares, subiect
 to so many miseries and perils, fro
 the which, I beseech thee, that by
 thy holy intercession I maye be al-
 waies deffended and preserved.
 Amen.

OF

216. OF THE CORONATION
OF OVR LADY.

O Vr Ladie here is crownde with blisse
In pay of all her paines,
Where for each crosse of earthly cares.
An heauenly crowne she gaines.



Q ueene of heauen which worldly
Escaped hast so free, (cares
Pray that our bale may be our blisse,
Rightly to follow thee.

THE

V. GLORIOUS MIST. 217



THE FIFT AND LAST GLORIOUS
Misterie is of the Coronation of
our Lady, that is to say, when being
risen vp (according as we doo holily
beleene) she was gloried both in bo-
dye and soule, and crowned with glo-
ry of the most holy Trinitie, concer-
ning the which thou shal meditate the
points folowing.

First, how with in a few dayes after
that the soule of the most blessed
virgin was assumed into heauen, it dis-
cended to take her moste holy body, by
entring into the which it rose vp glorious,
immortal, and impassible, with al the o-
ther glorious prerogatiues, which shal be
graunted to the elect when they shal rise
vp in the day of iudgement.

Secondly, consider the glory triumph,
and ioy, wherwith that great Queene ac-
companied with Saintes, and quires of
Angels, went vp to heauen, aboue al the
which she was exalted in the celestial
kingdome.

K Thirdly

218 V. GLORIOUS MIST.

Thirdly consider that most riche and precious crowne where-with she was crowned of the most holy Trinitie, and placed in that most high throne which was geuen her, where she remaineth making intercession for them that recommend them-selues vnto her.

Pon the firste point thou ma-
iest pause, meditating in what
maner that glorious Virgin-mo-
ther was raised vp, being a thing
very iust and conuenient, that we
affirm this of her; sithens it is mo-
re then likely; that like as our
blessed God would, that the soule
of this Lady should be free from
sinn, so would he in like maner,
that her most holye body should
be free from al corruption, and
not permitt that fleshe to turne to
ashes, whereof the word eternal
had taken his flesh. For if our
Lord would not that a Raab the
harlots house should be rased with
the

a Iosue.
6.d.
Heb.
11.f.

OF THE CORON. 219

the other houses of Ierico, because
she had receaued and lodged for
one onely day the spies of Iosue;
how much more reason is it, that
the house of the blessed Virgin Ma-
ry which had receaued our Lord
him selfe, yea, and lodged him the-
rein nine monthes, should not be
destroyed and turned into ashes.

Let vs belecue therefore, that as a Gen.
God gaue to the first a Adam a co 2.d.
panion like vnto him, to th'end he 1 Cor.
might not be alone in terrestrial 11.c.
Paradise: so was it conuenient, that Mat. 19.
such a like companion should be
geuen to the second Adam, who
being risen vp and glorious, might
raigne with him risen vp and
glorious in the celestial Paradise.
And seing it is saide of other
Saints, that being now risen vp b Mat.
they doo reigne in b heauen; much 27.f.
more meet is it, that we both say Hier.
and belecue this of her, who in sa- epist. 1.
ctitie surpasseth al Saintes, and in de Assu.
dignitie 10 4.

220 V. GLORIOUS. MIST.

dignitie al pure creatures. The which being presupposed, consider, how with the very same solemnitie, with the same ioye, with the same honour and triumph, where-with that most happie sou-

a Hier.
ibi ubi
vallent
Iosapha
inter
montē
Sio &
montē
Olinetū
esse scri-
bit.

le was assumed into heauen, it descended downe to earth, & came to the sepulchre, where her virginal body lay, which, as it is said, was in the vale of Iosaphat, and by operation and diuine vertue, did not raise her-selfe vp; as the sonne of God and hers did him-selfe; but was of her sonne raised vp. Ponder nowe the state of this virginal

b. D.

Tho q.

8. 3. p.

& q. 95

c Mat.

13. f.

Sap. 3. b

Dan. 12

a.

rious soul, how beautiful, how glittering, immortal, impassible, b and adorned with the other glorious partes, which the elect being risen vp shal be indued with. And if the Gospel telleth vs of the other iust persons, howe they shal shine like the Sonne in the kingdome

OF THE CORONAT. 221

dome of their Father, how ought this Lady, being risen vp, to shine, which is the most righteous of al righteous, the most holy of al holies, the most gracious of al gracious; how shal that bodi shi-

a Ps. 14

ne, which was the

a. Apoc.

21. a.

Iacob in

Liturg.

b Amb.

li. 2. de

virgin.

Ber. Hō.

3. sup.

Miss.

and habitation of the sonn of God; what shal the beautie of that body be, which was neuer defiled nor subiect vnto sinne? If liuing in mortal flesh, it was so faire, b that it sufficed to make God him selfe take plesure therein, what shal th'excellencie thereof be, being risen vp with al the most absolute gifts, graces, and excellencies that are added therunto.

c Cant.

3. c. Ber.

Ser. in

verba.

12.

Apoc.

Appa.

ruit.

O with how great reason are al deuout soules allured to beholde this glorious spectacle by those wordes that say thus Come out ye daughters of Sion, and see your Queene, whom the mor-

K 3

ning

222 V. GLORIOUS MIST.

ning *starres* *gene laude* vnto: At whose beautie the Sonne and Moone doo meruaile againe. But what meruaile is it, if the Sonne and Moone doo meruaile at her beautie, if the Angels them-selues doo meruaile thereat, as also at her other riches and fauours, and as

a Cant.

8. a.

Ber. ini-

tio ser.

4. de

As.

b Cant.

3. b.

c Apo.

12. c.

Who is this that ascendeth from the desert, replenished with such delicacies, and leaning vpon her louers shoulder? What is she this so glittering, so faire, so gracious, that mounteth vp thus odoriferous, as the fragrant smel of her vertues doth delight and filal the whole Court of heauen? Howbeit, meruaile not, O ye Angels of heauen, to see in earth a creature so faire and beautiful being clothed with the c Sonne, and hauing the Moone vnder her feete. Meruaile not to see such riches and excellencies in a house which the eternal wisdom hath thought

OF THE CORON. 223

thought good to a frame for him- self; And this day hath he made an ende to geue it the last and entier perfection, fulfilling that which the b Prophete Esaie had c fore- tolde: I wil glorifie the mansion of my Maiesie

a Pro.

9. a.

Amb. li.

2. de

virgin.

b Isai.

16. b.

Exo.

15. c.

In the second point thou maiest pause, assisting with thy spirite the most solemne triumph that was celebrated in the celestial court, on that daye that the most sacred virgin being risen vp, was both in body and soule assumed into heauen.

We reade in holy writt of two c 2. Re. solemne festiual dayes that were 6. c. kept at the Arke of the old Testa- *Exod.* ment. d The first, when king Dauid 15. c. caried it from Obededon his house to the Citie, and to his palace; & this did he with such reioycing, both of his owne part, and of al the people, that it is a wonderful matter to consider the great solé- nitie

224 V. GLORIOUS MIST.
 nitie which the Scripture tel-
 leth to haue bene celebrated
 that daye, in so great a mul-
 titude of sacrifices as were offred,
 such varietie of musical instru-
 ments as were plaied vpon, such
 store of Canticles, himnes, and
 diuine praises, as were there soun-
 ded forth, yea, and king Dauid
 him-selfe did sing, play, ad daun-
 ce (being araied with newe robes
 made for the same purpose)
 through the great feruour and de-
 uotion which he felt inwardlye in
 him-selfe. Yet for al this was the
 festiual and solemne daye that his
 sonne ^a Salomon made farr gre-
 ater, when he caried the same
 Arke into the famous Temple
 which he had erected for it.
 These two solemne festiual daies
 that were thus celebrated in the
 honour of that holy material Ark,
 doo foreshew in figure the farre
 more solemn festiual daies that
 were

OF THE CORONAT. 225
 were celebrated in the honour of
 the mistical Arke, that is to saye,
 of the most sacred virgin-mo-
 ther, which was a farre more
 woorthy and more pretious Arke
 then th'other (albeit it were of
 fouuerain sanctitie and woorthy
 of great woorship) for that a farr
 more rich and pretious ^a treasure
 was kept in this Arke mistical,
 then in that ^b material. The first
 solemnitie was celebrated in her
 honor, whē in soule she was assum-
 pted vp to heauen, wherof I haue
 already spokē in the former miste-
 rie: And the second it was solem-
 nized, when being risen vp in body
 and soule, she was placed in that
 celestial throne that was prepared
 for her. And albeit the first solem-
 nitie were of so surpassing ioye, as
 no humane eloquence can possibly
 expresse it, yet was the second,
 without al comparison farre grea-
 ter. How we may therefore any hu-

K 5 mane

^a Chri-
^{stus om-}
^{nes the-}
^{sancti}
^{sapient-}
^{ie Dei.}
^{Colos. 2}
^{a.}
^b Dua
^{tabule}
^{lapisæ}
^{3. Re.}
^{8. a.}

^{a. 3. Re.}
^{8. a.}

226 V. GLORIOUS MIST.

mane capacitie suffice to comprehend the solemne reception and intertainment, that was made vnto this glorious Queene of al the celestial Court, when with her most beautiful and shining body she ascended into heauen in so great a Maiestie? What store of musical instrumētes yeelded forth a most melodious harmonie? a

a Amb.
lib. a. 2.
de virg.

what Canticles, Himnes, Psalmes, and praises were there sounded forth vnto her howe great the ioy and iubilation was, which al the blessed spirites shewed? howe soueraine the contentment and consolation which al those auncient Fathers and other Saintes of both sexe felt? O how much more iustly might they say to this most blessed Ladye what they had saide tofore to the chaste and valiant

b Ind.
15. c.

Iudith: b. *Thou art the glory of Ierusalem, thou art the ioy of Israel, thou art the honour of our people.* c. O daugh-

ter,

OF THE CORON. 227

ter, thou art blessed of our Souueraine Lord God, for by means of thee we haue obtained the fruit of life, blessed art thou therefore amongst al women. Now, if al the Saintes and Angelical spirites did reioyce so greatly, and make so exceeding triumphe for the Assumption of their Queene, what maiest thou thinke was the exultation of her most puissant Sonne, and th' honour and intertainment he vsed towards her, vouchsafing to accompany her, and to lodge her him selfe, in counterchange of the lodging which he had receaued of her in her entrals and virginal wombe. O most woorthye mother; thou alone hast merited to receaue such fauours Thou alone wast woorthy of suche interteinmētes! Thou alone couldest tell thy pleasures and sugred tastes, thy delightes, and soueraine iubilatiō,

a Ber.
Ser. 1.
Assumpt.

K 6

and

228 V. GLORIOVS MIST.

and vpon new causes mightest thou recite and sing a-newe that diuine Canticle which thou pronouncedst earst before thy holy Cousin S. Elizabeth, for that he hath done great thinges to thee which is mightie, whose holy name be blessed euerlastingly.

Reason requireth, that thou pause in the last point, meditating, how the glorious Queene of Angels going with them, and with al the blessed Saintes accompanied, thus reuerenced, and thus honored, arriued at heauen, where she presented her-selfe before the high throne of the moste sacred Trinitie, who receaued her most louingly, and exalted her so much the more as she had humbled her-selfe more profoundly liuing in the world, like as our Sauour had manye times fore-tolde, & saying: *VVo so humbleth him-selfe shal-*

*aMat.
23.b.
Luc. I 4.
c. & 18.
c.*

be

OF THE CORONAT. 229

be exalted. The celestial Father receaued her as his most dere daughter, The sonne receaued her as his most worthy mother; the holy Ghost receued her as his most holye spouse; and then was she of al the three diuine persons crowned with a most pretious crown, and placed in a most sumptuous throne on the right hand of her sonne. Then was that fulfilled which the royal Prophet had with diuine spirite a fore-tolde: *The aPs.
Queene hath assisted at thy right bande 44. c.
in a garment of gold environed with
varietie.* By the which wordes he signified her souueraintie, her dignitie, her beautie, the diuersitie of giftes, vertues, prerogatiues, riches, and excellencies that were graunted vnto her; sith she neither wanted the faith of Patriarkes, nor the charitie of the Apostles, nor the constancie of Martirs, nor the wisdom of Doctōrs and Confessors.

230 V. GLORIOUS MIST.

fors, neither the chastitie of Virgins, nor the puritie of Angels, nor the knowledge of Cherubins, nor the most inflamed loue of Cera- phins, & besides, the vertues & graces that were geue to other by peece-meal and measure, were al geuen to her together, and heaped in al fulness one vpon an-other. And like as her vertues and excellencies exceeded far those of al the Saints & blessed spirites, so in like maner merited she to be exalted in heuauen above them all.

*a Apo.
12. a
Ber. ser.
in illa
eadem
verba.*

This is the woman that S. Iohn saw in his *a* Reuelation clothed with the Sonn, and hauing a crown of twelue starres on her head, wherby are noted the prerogatiues of plentiful graces, wherewith she was adorned, wherat we are rather to wonder, then to go about to write them.

O most blessed Ladye, and most woorthy of al praise, who can tel what

OF THE CORO. 231

what thy merites were, but he that considereth thy reward? who can conceaue what thy grace was, but he that contemplateth thy glorie? who can knowe what thy perfection was, but he that beholdeth thy Crowne? Reioyce therefore, O noble Lady, reioyce for haueing atchieued so Soueraine *a* felicitie as shal neuer in al eternitie be take from thee; And remember them *a Ber. 4. Ser. de Assum- pt.* that remaine in this vale of tears;

Seing also, that thy greatnesse can not make thee forget thy profunde humilitie, encline thine *b* eyes of mercie towardes vs, and make intercession for vs. Ceasse not to continuethy office of being our *a Ber.* Aduocate, sith thou art now more *ser. 1 de Assum- pt.* mightie, and of greater credite and *b* authoritie then thou wast tofore.

Procure, O Queene of heauē, procure, that by thy meanes we maye be pardoned our offences; and that the same most sacred Trini- tie

232 V. GLORI. MIST.
 tie which hath entertained and
 crowned thee so liberally, vouch-
 safe to receaue vs like-wise to
 his fauour and mercie; To th'end,
 that when we shal depart out of
 this exile, we may merite to re-
 maine in thy compagny, praising
 adoring, and enioying the saide
 most Soueraine and sacred Trini-
 tie perpetuallie in the celestial
 King-dome. Amen.

A P R A Y E R.

WHo so loueth thee best, O
 most foueraine Queene of
 heauen, hath best cause to reioice
 at thy last and most inexplicable
 ioy which gaue the perfect accom-
 plishment to al they felicities,
 when being now risen vp, and in
 bodie and soule assumed into
 heauen, thou wast crowned with a
 pretious crown of the most holy
 Trinitie, and placed aboue al the
 quires

OF THE CORON. 233
 quires of Angels in that most high
 throne which was prepared for
 thee, where nowe thou sittest as
 Queene on the right hand of thy
 most louing sonne king of glorie,
 who sitteth on the right hand of
 his eternal Father. I humblye be-
 seech thee, O most happy Lady, by
 this thy glorious exaltation, that
 by how much the dignitie is grea-
 ter which thou hast obtained in
 heauen, by so much the fauours
 may be greater which by thee both
 I and al others may obteain here in
 earth Amen.

FINIS.

*Heauen laugheth, Angels reioyse, the
 world triumpheth, hell trembleth,
 diuells doe flie, as often as with re-
 uerence, we doe say an Aue Maria.
 S. Bernard.*

the

The Father will not denie the Sonne earnestly requesting : neyther the Sonne the Mother, importunately requiring : neither the Mother the sinner mournefully desiring. Saint Bernard.



LITANIÆ BEATÆ MARIÆ VIRGINIS.

Kyrie eleison.
Christe eleison.

Kyrie

Kyrie eleyson.

Christe audi nos.

Christe exaudi nos.

Pater de cælis Deus, miserere nobis.

Fili redemptor mundi Deus miserere nobis

Spiritus sancte Deus, Miserere nobis.

Sancta Trinitas vnus Deus, Miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei genitrix, ora pro nobis.

Sancta Virgo Virginum, ora.

Mater Christi, ora pro nobis;

Mater diuinæ gratiæ, ora pro nobis.

Mater purissima, ora pro nobis.

Mater castissima, ora pro nobis

Mater inuiolata, ora pro nobis.

Mater intemerata, ora pro nobis.

Mater amabilis, ora pro nobis.

Mater admirabilis, ora pro nobis.

Mater Creatōris, ora pro nobis

Mater

Mater Saluatoris. ora pro nobis.
 Virgo prudentissima, ora pro no.
 Virgo veneranda, ora pro nobis.
 Virgo predicanda, ora pro nobis.
 Virgo potens, ora pro nobis.
 Virgo clemens, ora pro nobis.
 Virgo fidelis, ora pro nobis.
 Speculum iustitiæ, ora pro nobis.
 Sedes sapientiæ, ora pro nobis.
 Causa nostræ lætitiæ, ora.
 Vas spirituale, ora pro nobis.
 Vas honorabile, ora pro nobis.
 Vas inigne deuotionis. ora pro no.
 Rosa mystica, ora pro nobis.
 Turris Daudica, ora pro nobis.
 Turris eburnea, ora pro nobis.
 Domus aurea, ora pro nobis.
 Fœderis arca, ora pro nobis.
 Ianua cæli, ora pro nobis.
 Stella Matutina, ora pro nobis.
 Salus infirmorum, ora pro nobis.
 Refugium peccatorum, ora.
 Consolatrix afflictorum, ora.
 Auxilium Christianorum, ora.
 Regina Angelorum. ora.

Regina

Regina Patriarcharum, ora.
 Regina Prophetarum, ora.
 Regina Apostolorum, ora.
 Regina Martyrum, ora.
 Regina Confessorum. ora.
 Regina virginum, ora.
 Regina Sanctorum omnium, ora.
 Agnus Dei qui tollis peccata mun-
 di parce nobis Domine.
 Agnus Dei qui tollis peccata mun-
 di exaudi nos Domine.
 Agnus Dei qui tollis peccata mun-
 di miserere nobis.
Vers. Post partum Virgo inuiola-
 ta permansisti.
Resp. Dei genitrix intercede pro
 nobis

Oratio.

Ratiā tuā quæsumus Do-
 mine mentibus nostris infun-
 de, vt qui Angelo nunciante Chri-
 sti Filij tui, incarnationem cogno-
 uimus, per passionem eius & cru-
 cem

cem, ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

Omnipotens sempiterne Deus, qui facis mirabilia magna solus, præstende super famulos tuos, & super congregationes illis commissas spiritum gratiæ salutaris, & ut in veritate tibi placeant, perpetuum rorem tuæ benedictionis infunde. Per Dominum nostrum Iesum Christum. Amen.

Defende, quæsumus Domine, beata Maria semper Virgine intercedente, istam ab omni aduersitate familiam, & toto tibi corde prostratam, ab hostium propitius tuere clementer insidijs. Per Christum Dominum nostrum. Amen.

The



The Hymne of our Lady called (Salve Regina) which for the deuoute & generall vse thereof in the whole Church is worthely to bee learned euen of the simpler sort.

Salve Regina, Mater misericordiae: Vita, dulcedo, & spes nostra salue. Ad te clamamus, exulles filii Euæ, Ad te suspiramus gementes, & flentes in hac lacrimarum valle. Eia ergo aduocata nostra, illos tuos misericordes oculos ad nos conuerte; Et Iesum benedictum, fructum ventris tuis, nobis post hoc exilium ostēde. O clemens, o pia, o dulcis virgo Maria.

Vers. Ora pro nobis sancta Dei genitrix.

Resp. Vt digni efficiamur promissionibus Christi.

The



THE MANER HOW WE
ought to examine our
conscience.

*VVHAT we ought to doo in the morn-
ing after we are got vp.*

FIRST, to thanke God gene-
rally for benefits receued, and
particularly for hauing prefer-
ued vs the night past.

Secondly, to offer our selues whol-
ly into the handes of his diuine
Maiestie, and to praye him that
he wil keepe vs, and geue vs gra-
ce to doo euery thing that day
according to his holie and diui-
ne wil.

Thirdly, to consider what vices
and

and to beginne presently to re-
new our selues according as our
Lord Iesus Christe hath taught
vs.

Fourthly, to craue helpe for the
doing of this of the blessed Vir-
gin, and of our Gardian Angel;
recommending our selues to al
the whole company of the blef-
fed Saintes in heauen.

Fiftly and lastly, to saye three Pa-
ter nosters and three auc Maries
for al the faithfull liuing and de-
parted, procuring to go deuou-
tly to heare holy Masse, and to
offer that sacrifice to God for
our own sinnes, and for al the
necessities of holy Church.

*VVhat we ought to doo at night
before we go to bedd.*

FIRST, to thanke God generally
for al benefits receaued he-
L retro-

retore, and especially that
present day.

Secondly, to require grace and
true ligh, to knowe and hate
our finnes.

Thirdly, to cal our soules to an ac-
count, wherein they maye on
that daye haue offended God;
having a special consideration
of such defects, whereto we are
most inclined.

Fourthly, to craue pardon humbly
of God for al the defects whe-
reof we finde our selues gilty.

Fifthly, to haue a firme purpose tho-
rough Gods grace to beware of
sinne hereafter, with a purpose
to confesse then- which we may
haue already transgressed in.
Lastlye, to saye the Pater noster,
Aue Mary, and the Creede;
making then the signe of the
holy Crosse vpon vs.



MEDITATIONS FOR
the seven Euenings and Mornings of the
weeke contained shortly in verse, for
the better remembering of
them: and first for the
mornings.

ON munday morning meditate,	Mat. 26
humilitie to gaine:	Mar. 14
How Christ did wash Apostles feete,	Luk. 22
and Sacrament ordaine.	Ioh. 13

Tuesdaie morning.

On tuesday morne how sweating bloud,	Luk. 22
Christ did in garden praye	Mar. 21
On Iudas kisse, how tane, how bound,	Ioh. 18.
how postles fled away.	

wensdaie morning.

On wensday morne how fise times tofft,	Ioh. 18.
Twixt Iudges too and fro:	Mar. 14

L 2 And

Mat. 26 And then to piller bound and whipt,
Luk. 23 turmoild and toyled fo.

Thursedaie morning, (scornd,
Mat. 26 Thursday betimes, how crownd, how
Mar. 15 how set to open fight:
Ioh. 19 And how he bare his hugie Crosse
Luk. 23 in hard and heauie plight.

Fridaie morning.
Mat. 27 On friday morning thinke vpon
Luk. 23 the great and grievous paine:
Ioh. 14 Our Sauour sweete with patience great,
in passion did sustaine.

Saterdaie morning.
Ech satterday at morning thinke,
Lögins. on wound which souldier gaue:
How tane from Crosse, how mother
how laid into the graue. (mourned

Sundaie morning.
On sundaie morning, how sacking hell,
he risen did appeare
To mother, then to Magdalen.
and his disciples deere.



*Meditations for Euenings, and first
for mundaie.*

munday tuesday wensday thursday friday
Sinnes, miseries, death, Iudgement, hel
satterday sunday
blisse befits do show,

From munday forth how euery night.

Men may their thoughts bestow.

munday tuesday wensday thursday friday
maunday, gardē, scourging, crowne, crosse
satterday sunday

graue rising vp do tell,
How man ech morne from munday forth
may meditate full well.

The same meditations laid downe more
at large, and first for the nights.

Mundaie nights.

On munday night to know thy selfe,
call all thy sinnes to minde:

True humblenes of heart thereby,
and penance due to finde.

Which that thou maist the better doe, con- sider these foure pointes,

- 1 The multitude of former life;
- 2 defects of present state;
- 3 Their griuousnes for three respectes,
- 4 Twixt God and man the hate.

L 3

Tues- scruple

1 It of-
fendeth
God.

2 for a
vanitie

3 bol-
dly &

with-
out

Tuesdays night.

On tuesday night to daunt thy selfe,
and peeuish worldly pride:
Thinke how thicke miseries assault
mans life on euery side.

For thy helpe remember Christes paines.

1 How short, 2 vnſure, 3 fraile, 4 feeble, 5
how full of, 6 care and paine false
Man findeth life, how dreadfull death,
and reape there of some gaine.

Wensdaie night.

Thinke on the houre of dreadfull death,
on euery wensday night,
Wisdom to winne, to shunne foule sin-
to be prepaerd aright. (ne,

*in which, that thou maist the better doe, consider
well these nine points.*

1 Vncertaintie, 2 soules parting, 3 feare,
4 count, 5 nealing, 8 gasping woe,
7 Soules agony. corps funerall,
9 and where the soule doth goe.

Thurdaie night.

On thursday night the feare of God
and hate of sinne to finde:
The dire and dreadfull iudgement day
imprint thou deepe in minde.

For

*For this help therein thinke on these
ſine points.*

The 1 fearefull time, the 2 grieſly ſignes,
the 3 worlde conſumed with fire:
The trump the 4 Iudge, the 5 count, the
which giues the bad their hire. (doom

Fridaie night

On friday night the feare of God,
and hate of sinne to gaine:
Of ghostly hell thinke well vpon
the great and greuous paine.

And for thy help remember

The woſull place, the woſull paines:
of ſence and loſſe: the pay
Proportioned to ech offence,
and that it laſteth ay.

Satterdaie night

On ſatterday at night to eaſe,
and ſweeten all annoy:
Thinke on the happy home of heauen,
And euer-during ioy.

In which meditation conſider of

The place, the companie of Saints,
the ſight of God ſo pure:
Saints bodies glories: ſaſt, all bliſſe,
which alway ſhall indure.

*The bodie glorified amongſt others haſt
theſe priuileges.*

Moſt ſubtile, ſwift, impaſſible,
More cleere than ſhining ſunne.

Sin-

248

Sundaye night.

On Sunday night call all Gods gifts,
and benefits to minde;
Thereby his loue, a thankefull heart.
and griefe for sinne to finde.

*And for the help of this memorie thou maist
reduce all to five kinde.*

- 1 Creation, 4. conseruation,
- 3 Redemption, setting free,
- 4 Vocation, 5. secret gift, and these
Particular which bee.

*Touching the second vocation or calling by pe-
naunce, consider how manie benefits man
receiueth of God, 1. way*

Expecting, suffering for good thoughts,
Mouing, thy stonie minde;
Pardoning in giuing grace and gifts,
no more to be vnkinde.

FINIS.

18 JY 63

*The vertues which are to be
demanded in pe-
tition.*

4. Which are the foundation.

- 1 The minde and body settled well.
- 2 discretion thought, attent:
- 3 The tong restrained and calld to
count
- 4 rigour of gouernement.

*4 Other containing the summe
of perfection.*

- 1 Obedience true, and 2. proper will
- 3 in mortified state:
- Courage to conquer labours hard,
- 4 of selfe an holy hate.

4 Other soueraigne vertues.

- 1 Inward and outward humblenes-
- 2 in body, poore and spirite: (se,
- 3 Patiēt in woe, 4. purenes in wor-
God onely to delight. (kes,

*4 Other which are the beginning
and end of perfection.*

- 1 Firme faith, 2 sure hope, 3. and fie-
rie loue,

which

which heart must still inflame,
 4 A reuerend feare which alwayes
 must
 put all our workes in frame.

With all these vertues named befo-
Perseuerance must haue place, (re
 Which causeth mā Perfection stop
 to scale in little space.

*Seauen points to be obserued in the five
 partes of Prayer aforesaide, but spe-
 cially in meditation.*

1 First, not for course prefixed thus;
 a better thought to shunne:

For whē you haue what you desire,
 what would you more haue done?

2 Next, shake superfluous insight
 off,

From the vnderstanding still:
 And so betake this charge vnto
 affections of the will.

3 The third aduise, is that the will
 be not too vehement:

To seeke for sobbes and teares by
 but quiet and content. (force

4 The

4 The fourth, to vse attention due,
 eschewing each extreame:

Too much hurts too much, too little
 more,

the best rests in the meane.

5 The fift, not to dismay your selfe,
 although deuotion faile:

But patiently expect the end,
 in hope you may preuaile.

6 The sixt, not to be ouer short,
 for a deaw, doth bring small gaine
 The barren soyle which should be
 sowt,

with lustie showres of raine,

7 The seuenth, Gods visitings to take
 as quietly as you may:

For man which shunneth God, see-
 king him,

May seeke him, and haue nay.

*The most sweet name of I E S V S,
 and of his most holy Mother the Virgin
 M A R Y, be praised for euermore.*

Amen.

Deo Gratias.

Deuout Reader, I Befeech Thee, to par-
don These Faultes, eschaped, in Printinge
And looke not caryously vpon the olde
English Words, and phrayes, thou findest
in this booke But vpon the deuout sub-
iect.

pag 34 lin. 13. for graue; Read. gaue, pag.
56. liue. 14. for sortie Read. fortie. pag. 58.
liu. 22. for tonception: Read. conception,
pag. 59. liu. 12 for pnre, Read. pure, pag. 68.
lig. for THE THIR D IOYFVL MIS.
Read. THE FIFT. IOYFVL MIS.
pag. 76. lin. 2. for them Read then. pag. 87.
lin. 23. for. rerdy. Read. Ready. pag. 93.
lin. 23. for funt. Read. fund. pag. 94. lin. 15.
for knowg Read knowing. pag. 113. lin. 25.
for sonne of men Read. sonnes of men.
Pag. 236 lin. 13. for deuotions read deu-
tionis.

18 JY 63